

# PALESTINIAN SYRIAC TEXTS

FROM PALIMPSEST FRAGMENTS

IN THE TAYLOR-SCHECHTER COLLECTION

EDITED BY

AGNES SMITH LEWIS M.R.A.S.

HON. PHIL. DR. HALLE-WITTENBERG

EDITOR OF

SOME PAGES OF THE SYRIAC PALIMPSEST RETRANSCRIBED

A PALESTINIAN SYRIAC LECTIONARY FROM THE PENTATEUCH, PROPHETS, ETC.

AND

MARGARET DUNLOP GIBSON M.R.A.S.

JOINT EDITOR OF

THE PALESTINIAN SYRIAC LECTIONARY OF THE GOSPELS

EDITOR OF

STUDIA SINAITICA NOS. II, III, V AND VII

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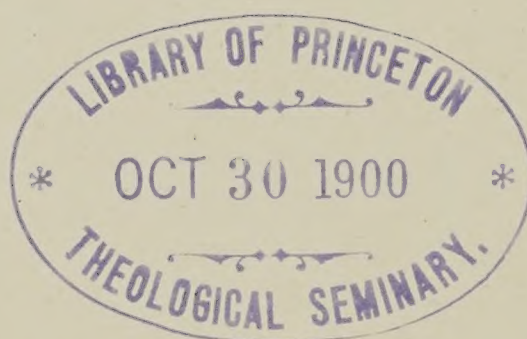
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FROM EARLIEST FRAGMENTS

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AT THE UNIVERSITY PRESS.



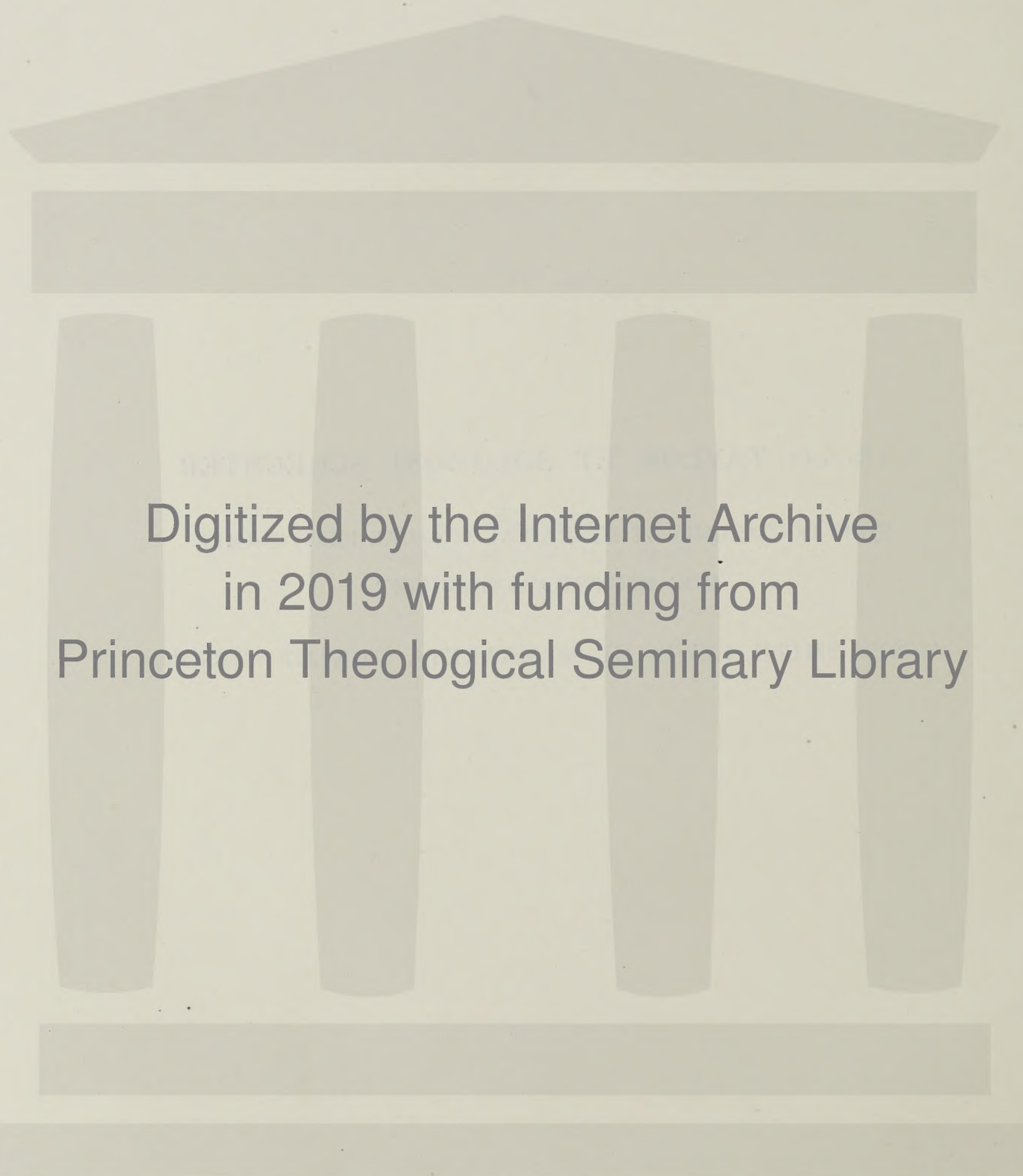
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VIRIS DOCTISSIMIS ET HEBRAICAE LINGUAE PERITISSIMIS

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## INTRODUCTION.

THE fragments of MSS. from which the following texts have been copied are all palimpsests, and formed part of the great collection of Hebrew parchments, so long stored in the Genizah of the synagogue in Old Cairo, which Dr Schechter received from the Grand Rabbi of Egypt in 1897. They were presented by him and by Dr Taylor, Master of St John's College, to the University of Cambridge in 1898. Amongst them were eleven leaves of the Original Hebrew of Ecclesiasticus, belonging to two manuscripts, discovered by Dr Schechter, with some leaves of the Hexapla, and some autograph letters of Maimonides; and an autograph letter of Cushiel; also the fragment of Aquila found by Mr Burkitt; and many documents of great, though somewhat lesser interest.

All the Palestinian Syriac palimpsest fragments contained in this volume, were picked out from the heap of miscellaneous scraps by Dr Schechter himself, partly for the sake of the upper Hebrew script, and partly because he suspected the under one to be Syriac. In this he was confirmed by Mr Burkitt, who happened to see some of the earliest specimens, including probably No. III. or V. which Dr Schechter had laid aside for our inspection. Twenty-one fragments were entrusted to Mrs Gibson and me in 1898 by Dr Taylor and Dr Schechter, for the purpose of editing, and nine more in June 1899 by the Syndics of the University Library. To the texts of these we have added that of four scraps belonging to ourselves, two of which, though purchased from dealers in Cairo, came originally from the Genizah.

The 30 documents (or 34, counting our own) differ considerably in age, in value, and in the degree of their preservation; or rather, I might say, of the ill-usage to which they have been subjected.



The place in which they were so long stored merits description. We were enabled, when in Cairo, through the kindness of Dr Schechter, to visit it. The synagogue is a plain, whitewashed building, round three sides of which runs a gallery. At one end of this gallery a rude ladder, with rungs very wide apart, gives access to a door in the wall, some fourteen feet above the floor. Through this door one of the synagogue servants jumped, and as he alighted in the inner darkness, we who stood below heard the crash of ancient vellum beneath his feet. We had to content ourselves with a peep, from the top of the ladder, at this lumber-room, the *Genizah*, whence have issued from time to time so many ragged scraps of writing to make glad the hearts of European scholars. For centuries, whitewash has tumbled upon them from the walls and ceiling; the sand of the desert has lodged in their folds and wrinkles; water from some unknown source has drenched them; they have squeezed and hurt each other; whilst all the time some of them were keeping for us very precious secrets.

It was my not altogether pleasant duty when in Cairo, to separate and cleanse those of the *Genizah* fragments which Mrs Gibson and I had acquired, and, *ab uno disce omnia*, I found each little bundle of heterogeneous leaves glued together, some loosely, through having been dried after immersion in water; some tightly, by a treacle-like sticky substance formed out of their own decay. Sometimes a handful which I supposed to consist of three leaves would be found to conceal a dozen, each differing in character from its neighbours, and amongst the dust which covered them I discovered not a few very tiny insects. Thus the numerous holes with which our palimpsest leaves are studded have certainly been produced by long adhesion to a slowly mouldering mass of parchment and paper.

The fragments differ much in the degree of their legibility. Dates, in cases where none are given, are impossible to fix, and only a vague guess can therefore be made about the epoch to which each fragment belongs. This resolves itself ultimately into a question of handwriting, and in this matter we can only invoke the diligent consideration of our



facsimiles, and the tentative judgment of those who are more skilled in these matters than we are ourselves.

We feel justified in saying, however, that no earlier specimen of the language is known than these texts of Jeremiah, Joel, Hosea, Corinthians, Thessalonians, Timothy and Titus. We are certain, also, that these are no parts of a Lectionary, but are the remains of an early Syriac version, translated from the Septuagint. It will be observed that there is no indication of a rubric between the conclusion of Hosea and the beginning of Joel in Fragment VI., and that Fragment XI. exhibits the headings **ܡܠܟܝܐ** and **ܟܕܝܝܬܐ** "second (Timothy)."

It was natural to suppose from the character of the upper Hebrew script, that those Fragments which contain texts of I. Thessalonians and of II. Timothy must be portions of the same MS. as those edited by Mr Gwilliam in *Anecdota Oxoniensia*, Semitic Series, Vol. I. Part V.; but whereas two of the Bodleian fragments measure 12 inches by  $8\frac{1}{2}$ , the longest of the Cambridge leaves measures only  $9\frac{3}{4}$  inches by  $7\frac{3}{4}$ . Moreover in the Bodleian fragments the Hebrew script runs across the Palestinian Syriac, and in the Cambridge ones it runs the same way.

A re-agent, hydro-sulphuret of ammonia, has been employed, by special permission of the University Librarian, only on Fragments II. XI. XXII. XXVI. XXX., with I. and II. of our own, and on portions of Fragments I. III. V. VII. It has in no instance been used where the words could be deciphered without it; nor where the leaves were riddled with holes, experience having shown us that under the latter conditions more would be lost than gained by its application. Fragments I. and II. of our collection would have been perfectly illegible without it; the under script in these was mistaken by me for a faint brown streak of dirt; and it was thus left to Dr Schechter, who knew the appearance of the Hebrew script in the fragments of his own collection, to recognize that this streak was really an ancient text.

Mrs Gibson and I are separately responsible for the decipherment of those Fragments to which our initials are appended. The plan



which we have followed was for one editor to revise the other's work ; then to submit the printed text to Dr Nestle, of Maulbronn, and to verify his suggestions ; it was then re-read from the manuscripts by Dr Rendel Harris, of Cambridge, and received its last revision from ourselves. The early Creed on Fragment XIII. was identified and deciphered almost wholly by Dr Harris. I had copied a few words, amongst which were ܡܠܟܐ ܐܡ, and this at once suggested to Dr Harris both the word *ῥητορεύσιος* and the type of document in which it was likely to occur. I am, nevertheless, responsible for its accuracy. We shall be grateful for any suggestions about those of the fragments, which, though deciphered, are as yet unidentified. Of the Biblical texts only 1 Thess. iv. 3—14 has already been published (Gwilliam, *Anecd. Oxon. Semitic Series*, Vol. I. Part V.)

We can hardly venture to hope that these somewhat scrappy texts will do much to dissipate the cloud of mystery which enshrouds the early history of the Palestinian Syriac dialect, but we shall be disappointed if they do not lead competent scholars, such as Dr Nöldeke, after due examination of the fragments themselves, to assign a possibly earlier date than they have hitherto done to the Palestinian Syriac version of the Scriptures.

Our thanks are due to Dr Taylor, Master of St John's College, to Dr Schechter, and to the Syndics of the University Library, for having entrusted these valuable documents to our care ; to Dr Rendel Harris, and to Dr Nestle for their reading of our proofs, and for many valuable suggestions ; to Professor Guidi of Rome, for his careful transcriptions from the Codex Chisianus, pp. 7—33 ; to Mr Stenning of Wadham College, Oxford, for identifying the text of Numbers on Fragment III. of our collection ; and lastly to the printers of the University Press, for the skill and patience which they have displayed in the execution of this work.

AGNES SMITH LEWIS.

CASTLE-BRAE,

CAMBRIDGE.

*February, 1900.*



## DESCRIPTIONS OF THE FRAGMENTS.

### TAYLOR-SCHECHTER COLLECTION.

#### I.

The upper half of a very ragged crinkled leaf with a smaller one (No. VIII.) stitched on to it. The margins are torn, and there are many holes, four of which are large ones, evidently caused by decay. The Hebrew script runs across the older Syriac one, and formed part of a roll, about  $4\frac{3}{4}$  inches wide, the fragment itself being  $9\frac{3}{4}$  inches long, or with the addition of Fragment No. VIII.  $16\frac{1}{2}$  inches. The Syriac leaf has evidently been cut into two halves, of which the under one is lost. The Syriac script is in two columns, of which 17 lines remain, the style of writing being apparently that of the 10th century. That portion of the text of Deuteronomy which ought to come between the end of col. a and the beginning of col. b points to 17 lines having been lost. The text on the hair-side of this fragment is most difficult to decipher, for the upper Hebrew letters have faded until they have become of exactly the same hue as the under Syriac ones, and as both are closely written the two appear entangled in hopeless confusion. The re-agent has been used on the hair-side only. A capital *waw* occurs on the flesh-side.

[The Hebrew script is part of a Liturgy *Piyut* (10th or 11th century) for the Tabernacle feast.]\*

#### II.

Two conjugate leaves of thin vellum, half of each being torn away in an irregular manner. Much damaged, and full of holes both large and small. Length  $8\frac{1}{2}$  inches; present maximum breadth of f. 1, 4 inches; of f. 2,  $4\frac{1}{4}$  inches. The upper Hebrew script is in one column, in a clear but somewhat uneven

\* For the information enclosed in square brackets we are indebted to Dr Schechter.



hand. There are 31 lines on the recto, and 30 on the verso. The lower Syriac script is in two columns, of which little more than one column is now extant on each page. The hand is extremely bold, and the writing above the line. The reading of the under script on both sides is made more difficult because, owing to the thinness of the vellum, the Hebrew of the upper script is seen through from the opposite side. There is one capital *waw*.

[The Hebrew text is from *Genesis Rabbah*, chapters i. and ii. (10th or 11th century).]

### III.

A pair of conjugate leaves of fine vellum, measuring originally 9 inches by  $7\frac{3}{8}$ . A large piece has been torn away from the bottom of each leaf. The upper Hebrew script is in one column and is closely written, with 30 lines in the column: the under Syriac is in two columns, of which that on col. b has a considerable downward slope, with 23 lines in each column. f. 1 a, col. b, and its reverse, f. 1 b, col. a, are much riddled with holes. The re-agent has been used only on the hair-side of the vellum, viz. f. 1 b and f. 2 a. Two capital letters occur, a *waw* and a *shin*.

[The Hebrew text is from *Genesis Rabbah*, portions of chaps. lvi., lvii., lix., lx. (10th or 11th century).]

### IV.

A single leaf of very fine vellum, much damaged, a large part of the bottom and of the outer side having disappeared and the remainder being very ragged. It measured originally  $8\frac{3}{4}$  inches by 7. The upper Hebrew script, closely written, is in one column of 28 lines; the under Syriac is in two columns of 22 lines each. The re-agent has not been employed upon this leaf, because of its fragile nature and the numerous holes. A capital *he* occurs: and the writing has a decided slope upwards.

[The Hebrew text is from *Genesis Rabbah*, chap. lv.]

### V.

A pair of conjugate vellum leaves, slightly thicker than No. III., and measuring 9 inches by  $7\frac{3}{8}$ . A large piece has been torn from the bottom of both, and the outer part of f. 2 is much torn. The upper Hebrew script is in one column of 30 lines, closely written. The under Syriac is in two columns, with 24 lines in each column, the outer part of f. 2 being much damaged. A



single capital *waw* occurs. The re-agent has been used on the hair-side only, f. 1 a, cols. a and b, and f. 2 b, col. b. Identified by Dr Rendel Harris.

[The Hebrew text is from *Genesis Rabbah*, portions of chaps. lvii. and lviii.]

VI.

A pair of conjugate leaves of fine vellum, measuring 10 inches by  $7\frac{1}{2}$ . There is a large rent in the bottom of both leaves, and a large hole at the top of f. 1, also many tiny holes dotted about both leaves. The upper Hebrew script is in one column, closely written, with 31 lines in the page. The under Syriac is in two columns of 22 lines each; f. 1 b, col. a, having a perfectly blank space of  $2\frac{3}{4}$  inches between the end of Hosea and the beginning of Joel. A capital *shin* occurs in the word *ליל* *lily*, in Hosea xiv. 6. Both leaves are much discoloured. They have been read without the re-agent.

[The Hebrew text is a portion of the Talmud of Jerusalem. Tractate *Erubin*, chap. iii.]

VII.

A single vellum leaf with a portion of its conjugate attached, found in May, 1899. It measures  $10\frac{1}{4}$  inches by 8. Part of the inner margin is torn away; there is a large hole and some smaller ones. The upper Hebrew script is in one column of 31 lines; the under Syriac one is in two columns, and was quite illegible without the re-agent. I have spent many hours in the vain endeavour to identify it. As the few words which I have deciphered appear to belong to the Old Testament, I have printed it betwixt the fragments of Hosea-Joel, and that of II. Corinthians.

[The Hebrew text is a portion of the Talmud of Jerusalem. Tractate *Erubin*, chap. i.]

VIII.

A ragged piece of rather coarse vellum, sewed on to No. I. Half of the leaf is torn irregularly away, and a large ragged hole is in the middle, caused by decay. Its greatest length when perfect would be 7 inches, its greatest breadth  $4\frac{1}{2}$  inches. The upper Hebrew script is distinct and clear, in regular lines; the under Syriac script is large and clear on the flesh-side, but on the hair-side the half of each letter seems to be effaced, and all distinction between the upper and lower script is undiscernible, so that this has proved the least legible of all these fragments.

[The Hebrew text is a Liturgy *Piyut* of 10th or 11th century for the Tabernacle feast.]

## IX.

A pair of conjugate leaves, measuring originally 10 inches by 8, but the outer margins have been mostly torn away, and with them has gone some portions of the upper Hebrew script. This is in one column of 32 lines. The under Syriac script is a text from II. Corinthians, in two columns of 22 lines each. Part of the leaves is much discoloured, but it has been read without the re-agent. There are no capitals. The א is a very square letter, and does not project above the line.

[The Hebrew text is a portion of the Talmud of Jerusalem. Tractate *Sotah*, chaps. viii., ix.]

## X.

A pair of conjugate leaves, measuring 10 inches by over  $7\frac{1}{2}$ , with large rents from the edges and many holes. The upper Hebrew script is in one column of 30 lines; the lower Syriac, a text from I. Thessalonians, being in two columns of 24 lines each. A capital *he* occurs, and the א comes above the line. The re-agent has not been used.

[The Hebrew text is from the Talmud of Jerusalem. Tractate *Erubin*, chap. iii.]

## XI.

A pair of conjugate leaves of rather thick vellum, the lower part of which has been torn away. The first measures 8 inches at its longest part, and  $6\frac{1}{2}$  at its shortest, by  $9\frac{1}{4}$  inches in breadth. A large portion has been torn out of it. The second leaf measures nearly  $7\frac{3}{4}$  inches at its longest part, and  $6\frac{1}{4}$  at its shortest, by over  $9\frac{1}{2}$  inches in breadth. This shows that the somewhat broad margins at the side of the first leaf must have crumbled away. The upper Hebrew script is in two columns, 19 lines being extant in one column and 16 in the other. The leaf was turned upside down when this was written. The Syriac script, in two columns, is large, bold, and slightly sloping. There are from 14 to 17 lines extant in each column. They represent a text from II. Timothy and Titus, and have been read with the help of the re-agent.

[The Hebrew text is a portion of a Midrash hitherto unknown, 10th or 11th century.]



## XII.

A leaf of fine vellum, much damaged, and full of large holes, measuring originally  $8\frac{3}{4}$  inches by  $7\frac{1}{4}$ . Much of the upper part has been torn away. The upper Hebrew script is in one column of 31 lines, but of seven of these only a few words remain. The Syriac script is in two columns of 23 lines each; it seems to contain a verse of Isaiah, and is perhaps a homily. The writing is somewhat sloping, and on the hair-side is almost illegible. The re-agent has not been used.

[The Hebrew text is a portion of *Genesis Rabbah*, chap. lxxxii.]

## XIII.

A single vellum leaf, much dilapidated, and containing many holes. It measured originally over  $9\frac{1}{2}$  inches by  $6\frac{1}{4}$  but the edges are much frayed. The upper Hebrew text, in one column, is less closely written than the text of some of the preceding fragments; it numbers 29 lines, and the page was turned upside down when it was written. The under Syriac script is large and bold, in two columns of 16 lines each; it is the Creed deciphered by Dr Rendel Harris. Owing to the soft and mouldy state of the vellum, the re-agent has not been used either on this fragment or on No. XIV.

[The Hebrew text is a portion of the Talmud of Jerusalem, from a MS. rather later than Nos. VI., VII., IX. and X. Tractate *Shebu'oth*.]

## XIV.

Part of a single vellum leaf, of the same character as No. XIII. and possibly its conjugate. It measures 6 inches by  $6\frac{1}{2}$ . 19 lines only of the upper Hebrew script remain, with portions of two more. The Syriac writing is in two columns. Of each of these 11 lines are visible on either side of the leaf.

[The Hebrew text is the same as that of No. XIII.]

## XV.

A pair of conjugate leaves, of which half of the first has almost disappeared, and the second is very ragged. They measured originally nearly  $8\frac{1}{2}$  inches by  $6\frac{1}{4}$ . Both leaves are much crinkled, making the Hebrew script, which is in one column of 26 lines, very difficult to read; and only a little of the under script (2 columns, 18 lines) can be deciphered, even with the re-agent.

[The Hebrew text is a portion of the *Torath Kohanim* (edition Weiss, pp. 11, 12).]

## XVI.

A pair of conjugate leaves of fine vellum, much broken at the edges, and with considerable portions irregularly torn away. There are four large holes and many small ones. Maximum length  $7\frac{1}{4}$  inches, maximum breadth of f. 1,  $4\frac{3}{4}$  inches, of f. 2,  $5\frac{7}{8}$  inches. The upper Hebrew script is in one column, in a neat and regular hand. There are 28 lines on f. 1 a and a vestige of one more on f. 1 b, apparently 28, on f. 2 a 25 complete, and on f. 2 b 24 complete.

The lower Syriac script is in two columns, in a bold but not very even hand, with a marked tendency to carry a line along the bottom of the word.

[The Hebrew text is from the Talmud of Jerusalem. Tractate *Peah*, chap. iv.]

## XVII.

A scrap of vellum, much discoloured and riddled with small holes. It is evidently the corner of a leaf, and measures  $3\frac{1}{4}$  inches by 3. The upper writing is Hebrew, very closely written. The under one cannot be deciphered, and hardly even perceived. There are 6 lines of very small Hebrew writing in one of the margins.

[The Hebrew text is a portion of the Talmud of Jerusalem. Tractate *Maasarith*.]

## XVIII.

A single vellum leaf, measuring  $10\frac{3}{4}$  inches by  $8\frac{1}{4}$ , but large portions have been torn away, and there are numerous holes. The upper Hebrew script is in one column of 28 lines; the leaf has been turned upside down to write it. The under Syriac script is in two columns of 21 lines each, but the greater part of one column has disappeared. The writing is very clear and of a brown colour, more upright than in the fragments of the Prophetic books. It was found on Aug. 4th, 1898, and was placed under glass. The re-agent has not been used.

[The Hebrew text is from the *Pesikta d' Rabbi Kahana* (edition *Buber*, p. 119 ff.)]

## XIX.

A single vellum leaf,  $6\frac{1}{2}$  inches by  $4\frac{1}{2}$ , which has lost a portion of its margins and is full of holes. The upper Hebrew script in one column, contains 19 lines on the recto, and 10 on the verso. There is only one column of Palestinian



Syriac writing, that on the verso being partly free from the upper script. An upper corner of the leaf is much discoloured. The Syriac column contains 13 lines, and probably contained more, but the old leaf of the Syriac MS. has been trimmed down to receive the Hebrew script.

[The Hebrew text is part of a Liturgy *Piyut* for the Tabernacle feast.]

## XX.

A very ragged, discoloured fragment, with two large holes, and large portions torn off the edges and the corners. It now measures 7 inches by  $5\frac{1}{2}$ ; but this affords no clue to its original size, as only one side-margin and a portion of the top one remains. Parts of the 22 lines of the upper Hebrew script, which was in one column, are extant; also a few words of the two columns of Syriac writing, 16 lines of which may be discerned. The re-agent has not been used.

[The Hebrew text is a portion of the Talmud of Jerusalem. Tractate *Bezah*, chap. i.]

## XXI.

A leaf of vellum, much discoloured, with a large piece broken off at the outer corner and two large holes in the middle. Original size  $8\frac{1}{2}$  inches by  $5\frac{1}{2}$ . The upper Hebrew script is in one column, with 28 lines, the writing being somewhat irregular.

The under Syriac script is in two columns, of which col. b is clipped off down the side.

[The Hebrew is from the Talmud of Jerusalem. Tractate *Bezah*, chap. i.]

## XXII.

A single leaf of fine vellum, much rubbed, ragged on the inner edge, with four large irregular holes, and many small ones, a piece being torn away at the upper right-hand corner. It measures  $7\frac{3}{4}$  inches by  $5\frac{1}{4}$ . A portion of its conjugate leaf is attached to it. The upper Hebrew script is in a fairly regular hand, the lines, of which there are 24 on each side, being rather close together.

The under Syriac script is in two columns, running at right angles to the Hebrew, in very straight regular lines, and not very legible.

[The Hebrew is from the Talmud of Jerusalem. Tractate *Horayoth*, chap. iii.]

Nos. I. and II. of our collection (pp. 107, 108) belong to the same manuscript, both as regards the Hebrew and the Syriac texts.

## XXIII.

A single leaf, much discoloured, with large pieces torn off at the corners, and two holes, evidently made by decay. It measures 8 inches by  $6\frac{1}{2}$ . The upper single column of Hebrew is roughly though clearly written, and numbers 26 lines. The under Syriac script is in two columns, with 19 lines in each. The re-agent has not been used.

[The Hebrew text is a portion of the Talmud of Jerusalem. Tractate *Bezah*, chap. i., same MS. as Nos. XX. and XXI.]

## XXIV.

A single vellum leaf, measuring 9 inches by nearly  $7\frac{1}{2}$ , slightly damaged on the inner margin, with one large hole and many smaller ones. The upper Hebrew script is in one column of 29 lines; the under Syriac one is in 2 columns of 23 lines. The re-agent has not been used.

[The Hebrew text is part of *Genesis Rabbah*, chap. lxxx.]

## XXV.

Portion of a leaf, measuring 6 inches by  $6\frac{1}{2}$ . Two large portions at the top have been torn away, and there are many holes. 14 lines of the one column of the upper Hebrew script remain with a small portion of 6 lines more. The under Syriac is in two columns; 12 lines are visible in each, but they have only been partly deciphered.

[The Hebrew text is part of the Talmud of Jerusalem. Tractate *Shebu'oth*, chap. ii., same MS. as Nos. XIII. and XIV.]

## XXVI.

A pair of conjugate leaves of fine vellum, a portion having been torn roughly away from the foot of both, much discoloured and wrinkled, with a few small holes. Maximum length  $7\frac{1}{2}$  inches, breadth  $5\frac{3}{4}$  inches. The upper Hebrew script is clear, with the lines somewhat close together. It is in one column of at least 34 lines.

The under Syriac script is also in one column, and the re-agent has been used on it with advantage. A dirty water stain down the inner edges, where it is dangerous to use the re-agent, has prevented our reading the entire lines.

[The Hebrew text is from a Midrash on Proverbs, chaps. xiv., xv.; 12th or 13th century.]



## XXVII.

Portion of a leaf, much decayed and irregular in outline, measuring  $5\frac{3}{4}$  inches by  $4\frac{1}{2}$  at its broadest part. Parts of 17 lines of a column of the Hebrew script are visible. The Palestinian Syriac, which was in two columns, is all but illegible. The re-agent has not been applied.

[The Hebrew text is a portion of the Talmud of Jerusalem. Tractate *Sotah*, chap. ix. From the same MS. as No. IX.]

## XXVIII.

Two conjugate leaves, much decayed, the ink used for the Palestinian Syriac script having eaten away the substance of the vellum so as to riddle it with holes. As this has occurred on both sides of the leaves it has rendered the ancient writing quite illegible. The leaves originally measured each  $7\frac{3}{4}$  inches by  $6\frac{3}{4}$ , but large portions have been torn off. The Hebrew script, in one column, numbered 29 lines.

[The Hebrew text is from the Talmud of Jerusalem. Tractate *Pesahim*, chaps. vii., x.]

## XXIX.

A pair of conjugate leaves, much damaged; a piece being torn out of both together at left-hand foot. There are many holes, due to decay.

The length is  $8\frac{1}{4}$  inches, maximum breadth  $6\frac{1}{2}$  inches.

The upper Hebrew script is in one column, in a neat, clear hand. Folio 1 a has 34 lines, f. 1 b has 30, f. 2 a has 31, and f. 2 b 32. There is a piece broken off, the edge being rolled up and glued together with the product of its own decay.

The lower Syriac script is in two columns: it is in a fine straight hand, with a marked tendency to carry a straight line along the foot of each word, and to prolong it before the final letters of the line. Capital *Waw* occurs four times and capital *He* once, all outside the column.

[The Hebrew text is from the Jerusalem Talmud. Tractate *Shekalim*, chap. i.; 11th or 12th century.]

## XXX.

A single leaf of rather thick vellum, well scraped on both sides, measuring 9 inches by 6. Parts of the inner side have been torn away, and there is one large hole. Both the upper Hebrew and under Edessene Syriac script on the flesh-side have been made legible by the re-agent, but on the hair-side the latter has been almost completely erased. Both are in one column, running the same way, the Hebrew having 36 lines, the Syriac 21. The latter appears to belong to the fifth or sixth century.

This is the only Fragment in the present volume whose under script is not Palestinian Syriac.

[The Hebrew text is a portion of a Liturgy *Piyut* for a sabbath (11th century).]

## LEWIS-GIBSON COLLECTION.

## I.

A broken leaf, of thin vellum, about a third of it torn off lengthwise, with several large ragged holes. Its length is  $7\frac{3}{4}$  inches, its present maximum breadth is  $4\frac{1}{2}$  inches. The upper Hebrew script is in one column, and clearly written, though some letters at the beginning of the line on the flesh-side have been rubbed away. There are 26 lines on either side. The lower Syriac script runs across the Hebrew, and is in two columns. The lines are straight, the handwriting is bold, but so much faded as to be only legible in a few places with the help of the re-agent.

[The Hebrew text is a portion of the Talmud of Jerusalem. Tractate *Horayoth*, chap. iii. Conjugate leaves in Hebrew MS.

No. II. of this collection and No. XXII. of the Taylor-Schechter collection belong to the same MS. both as regards the Hebrew and the Greek scripts.]

## II.

A broken leaf, of thin vellum, conjugate with No. I., maximum measurements 8 inches by  $4\frac{3}{8}$  inches. A piece, it is impossible to say how large, has been torn irregularly from the left side; the right side is torn, there is a large hole at the



bottom, besides two large and many small irregular holes in the body of the document. For description of the two scripts see No. I. There is a broken portion of another similar leaf beside it.

## III.

This and No. IV. were found when the remains of the binding to our small Palestinian Syriac Lectionary, of which the text has been published in No. VI. *Studia Sinaitica*, were split up on the occasion of the book being rebound. They were enclosed in a kind of bag or envelope of blank vellum similar to that on which they were written. This was evidently the framework for something else, perhaps of an ornamental character, seeing that it has attracted the attention of the spoiler. No. III. measures  $6\frac{3}{4}$  by  $2\frac{3}{4}$  inches, it has two splits and several holes. Half of it is palimpsest, both scripts being in Palestinian Syriac. The lower script is of a reddish-yellow colour; the upper, which runs across it, being very black. It is impossible to say of either whether it was in one column or two, as the fragment is merely a strip cut from a page to fit into the binding. Eight lines of the upper writing are visible, and 19 of the lower.

## IV.

This is like No. III., a cutting from a longer leaf. It measures 5 inches by  $2\frac{1}{2}$ . Four lines are visible on either side, containing the text from Numbers identified by Mr Stenning.

---

The *fac-similes* which we give in this volume have been executed by Messrs T. and R. Annan and Sons, of Sauchiehall Street, Glasgow, from photographs taken by Mr Edwin Wilson, of Cambridge.

A. S. L.

M. D. G.

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## LIST OF FAC-SIMILES.

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PLATE V.	Fragment IX. f. 1 a	2 Cor. iii. 2-9
PLATE VI.	Fragment XI. f. 2 b	Titus iii. 8-12
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### *Lewis-Gibson Collection.*

PLATE VIII.	{ Fragment III. b Fragment IV. a	{ Romans v. 6-9 <sup>a</sup> Numbers xxii. 20, 21 Numbers xxii. 37 <sup>b</sup> , 41
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## ERRATA.

Page 21, col. 2, l. 14. After  $\alpha\upsilon\tau\omicron\upsilon$  add  $\xi$  and put '12' one line higher.

Page 23, col. 2, l. 18. For  $\epsilon\iota\sigma\iota\nu\ \acute{o}\upsilon$  read  $\epsilon\iota\sigma\iota\nu\ \acute{o}\upsilon$ .

Page 72. For Creed II. read Creed.

IV.

recto

Numbers xxii. 37<sup>b</sup>, 41.

*	*	*	ကော	41	ယသ	စ	*	*	37 <sup>b</sup>
*	*	*	ိ	၂၁	က	:	ယ	ိ	၂၁
*	*		၂၁		က	စ	၂၁		
*	*	*	က		စ	၂၁	,	သ	

verso

Numbers xxiii.

၂၁	သ	၅	က	.	က	*	*
:	၂၁	၂၁	က	က	.	*	*
က	*	ိ	:	,	သ	*	*
က	*	၂	က	က	*	*	*

A. S. L.



script. inferior

Numbers xxii. 17—22.

Verso

Recto

*	*	*	*	יִרְכָּא	20	*	*	*	*	*	*
*	*	*	*	כְּחִלְלָא		מַשְׁכָּא	*	*	*	17	
*	*	*	*	דְּנִיבָא			*	*	*	*	
*	*	*	*	לְיָ: מִ		מִדְּכִלְלָא:	*	*	*	*	
*	*	*	*	כַּל נְחִיבָא		כַּל מִלְּמִ	*	*	*	*	
*	*	*	*	נְחִיבָא	21	מִלְּמִ	*	*	*	*	
*	*	*	*	דְּנִיבָא		יִרְכָּא	*	*	*	18	
*	*	*	*	אֶחָא		כְּחִלְלָא	*	*	*	*	
*	*	*	*	יִרְכָּא	22	לְמִ	*	*	*	*	
*	*	*	*	כְּחִלְלָא		דְּנִיבָא	*	*	*	*	
*	*	*	*	יִרְכָּא		כְּחִלְלָא	*	*	*	*	
*	*	*	*	*	*	כְּחִלְלָא:	*	*	*	*	
*	*	*	*	*	*		*	*	*	*	
*	*	*	*	*	*	מִ	*	*	*	*	
*	*	*	*	*	*		*	*	*	*	
*	*	*	*	*	*		*	*	*	*	
*	*	*	*	*	*		*	*	*	*	
*	*	*	*	*	*		*	*	*	*	
*	*	*	*	*	*		*	*	*	*	

A. S. L.

## III.

in cover of Palestinian Syriac Lectionary<sup>1</sup>.

script. superior

Verso. Romans v. 6—9<sup>a</sup>.

Recto. Isaiah l. 4, 5.

ܡܠܝܬܐ ܕܥܡܝܢܐ ܕܥܡܝܢܐ ܕܥܡܝܢܐ 6

\* ܠܐ ܠܐ ܠܐ ܠܐ ܠܐ ܠܐ ܠܐ ܠܐ 4

ܕܥܡܝܢܐ ܕܥܡܝܢܐ ܕܥܡܝܢܐ ܕܥܡܝܢܐ

ܕܥܡܝܢܐ ܕܥܡܝܢܐ ܕܥܡܝܢܐ ܕܥܡܝܢܐ

ܕܥܡܝܢܐ ܕܥܡܝܢܐ ܕܥܡܝܢܐ ܕܥܡܝܢܐ 7

ܕܥܡܝܢܐ ܕܥܡܝܢܐ ܕܥܡܝܢܐ ܕܥܡܝܢܐ

ܕܥܡܝܢܐ ܕܥܡܝܢܐ ܕܥܡܝܢܐ ܕܥܡܝܢܐ

ܕܥܡܝܢܐ ܕܥܡܝܢܐ ܕܥܡܝܢܐ ܕܥܡܝܢܐ

ܕܥܡܝܢܐ ܕܥܡܝܢܐ ܕܥܡܝܢܐ ܕܥܡܝܢܐ

ܕܥܡܝܢܐ ܕܥܡܝܢܐ ܕܥܡܝܢܐ ܕܥܡܝܢܐ 5

ܕܥܡܝܢܐ ܕܥܡܝܢܐ ܕܥܡܝܢܐ ܕܥܡܝܢܐ \* 8

ܕܥܡܝܢܐ ܕܥܡܝܢܐ ܕܥܡܝܢܐ ܕܥܡܝܢܐ

ܕܥܡܝܢܐ ܕܥܡܝܢܐ ܕܥܡܝܢܐ ܕܥܡܝܢܐ \*

ܕܥܡܝܢܐ ܕܥܡܝܢܐ ܕܥܡܝܢܐ ܕܥܡܝܢܐ

ܕܥܡܝܢܐ ܕܥܡܝܢܐ ܕܥܡܝܢܐ ܕܥܡܝܢܐ \* \* 9

ܕܥܡܝܢܐ ܕܥܡܝܢܐ ܕܥܡܝܢܐ ܕܥܡܝܢܐ

<sup>1</sup> Studia Sinaitica No. VI.



## II.

recto

\* \* \* \* \*

אֶל מֶלֶךְ מַלְאָכָיו  
 יִמְנָנוּ : מַלְאָכָיו  
 מַלְאָכָיו מֶלֶךְ  
 מַלְאָכָיו \* \*  
 מַלְאָכָיו \* \* \*  
 \* \* \* \* \*  
 \* \* \* \* \*  
 \* \* \* \* \*  
 \* \* \* \* \*

\* \* \* \* \*

מֶלֶךְ יִמְנָנוּ \* \*  
 \* \* \* \* \*  
 מַלְאָכָיו מֶלֶךְ מַלְאָכָיו  
 מַלְאָכָיו מַלְאָכָיו  
 יִמְנָנוּ \* \* \* \* \*  
 יִמְנָנוּ מַלְאָכָיו \* \*  
 \* \* \* \* \*  
 מַלְאָכָיו מַלְאָכָיו  
 מַלְאָכָיו מַלְאָכָיו  
 מַלְאָכָיו מַלְאָכָיו  
 \* \* \* \* \*

Ps. cxix.  
109

verso

אֶל מֶלֶךְ מַלְאָכָיו  
 מַלְאָכָיו מַלְאָכָיו  
 \* \* \* \* \*  
 מַלְאָכָיו \* \* \*  
 מַלְאָכָיו \* \* \*  
 מַלְאָכָיו \* \* \*  
 מַלְאָכָיו \* \* \*  
 מַלְאָכָיו \* \* \*  
 מַלְאָכָיו \* \* \*  
 \* \* \* \* \*

מַלְאָכָיו מַלְאָכָיו  
 מַלְאָכָיו מַלְאָכָיו  
 \* \* \* \* \*  
 \* \* \* \* \*  
 \* \* \* \* \*  
 \* \* \* \* \*  
 \* \* \* \* \*  
 \* \* \* \* \*  
 \* \* \* \* \*  
 \* \* \* \* \*

A. S. L.  
M. D. G.





(*Peshitta Syriac.*)

[ח] אֶל־הַמֶּלֶךְ [ח] Ezek. xx.  
9

הַמִּשְׁכָּן הַזֶּה הָיָה לְמִשְׁכַּן הָאֱלֹהִים

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840.

[illegible]

אָפּוואַקערט / אַרבעט / אַרבעט / אַרבעט

am. u. K. u. K. u. am.

am du zu an I 2

am-1a    1111    202    1111

$\frac{1}{2} \frac{1}{2} \frac{1}{2} \frac{1}{2}$

$\frac{1}{\sqrt{2}} \begin{pmatrix} 1 & -1 \\ 1 & 1 \end{pmatrix}$

உகிலைக டி \* \* மிமிமி 13

אברהם בן יצחק אבן עזרא

הַיְיָ אֱלֹהֵינוּ הַיְיָ אֱלֹהֵינוּ

א-א    א-א    א-א    א-א

ἡ ἀρχὴ διὰ τὴν ἀρχὴν \* \* \*

ב-ג-ד-ה-ו-ז-ח-ט-י-כ-ל \* \* \* \* \*

၂၇၂ ၁၆၇၂ သုတေသန \* \* \* ၂၄

კანკა ქუდი დაფიქსირებულია

[illegible]

am-1 d-m-ik k-k

A. S. L.

XXX<sup>a</sup> legi non potest.

[πρῶτον  
εἶναι  
τὸν νοῦν,  
καὶ τῶν γραμμάτων  
εὐρέτην·  
ἔφη]  
ὁ Ἀντώνιος·  
ὦι τοίνυν  
ὁ νοῦς ὑγιαίνει,  
οὐκ ἀναγκαῖα  
τὰ γράμματα,  
τοῦτο καὶ τοὺς  
παρόντας<sup>1</sup> καὶ αὐτοὺς  
ἐξέπληξεν<sup>2</sup>. ἀπῆλθον οὖν  
θαυμάζοντες  
ὅτι τοσαύτην<sup>3</sup> ἔβλεπον  
[ἐν] ἰδιώτῃ σύνεσιν.  
καὶ γὰρ οὐχ,

ὥς ἐν ὄρει τραφεῖς,  
κακῇ γέρων  
γενόμενος,  
ἄγριον  
εἶχε τὸ ἦθος·

ἀλλὰ καὶ  
χαρίεις ἦν ὥς  
πολιτικός.

τὸν δὲ  
λόγον εἶχεν  
[ἡρτυμένον] τῷ θεῷ  
[ἅλατι·]  
ὥστε μηδένα  
φθονεῖν,  
χαίρειν δὲ (μᾶλλον) ἐπ' αὐτῷ  
πάντας τοὺς  
ἐρχομένους  
πρὸς [αὐτόν.]

<sup>1</sup> Cod. ἐρχομένους

<sup>2</sup> Cod. ἐδίδαξεν

<sup>3</sup> Cod. τοιαύτην





τὰ καλὰ μιμεῖσθαι,  
 καὶ εἰ μὲν ἐγὼ  
 πρὸς ὑμᾶς ἡρχόμην,  
 ἐμιμησάμην ἂν ὑμᾶς·  
 εἰ δὲ ὑμεῖς  
 πρὸς ἐμέ<sup>1</sup>,  
 γίνεσθε<sup>2</sup>  
 ὡς ἐγώ·  
 Χριστιανὸς  
 γάρ εἰμι,  
 οἱ δὲ θαυμάζοντες,  
 ἀνεχώρουν·  
 ἔβλεπον γὰρ  
 τοὺς δαίμονας φοβουμένους  
 τὸν Ἀντώνιον.  
 ἄλλων δὲ πάλιν  
 τοιούτων

ἀπ[αντησάντων πρὸς αὐτὸν]  
 ἐν τῷ ὄρει  
 [τῷ ἔξω,  
 καὶ νομιζόντων  
 χλευάζειν,  
 ὅτι μὴ]  
 μεμάθηκε [γράμματα·]  
 λέγει πρὸς αὐτοὺς  
 ὁ Ἀντώνιος,  
 Ὑμεῖς (δὲ τί) λέγετε;  
 τί πρῶτόν  
 ἐστι ; νοῦς  
 ἢ γράμματα ;  
 καὶ τί τίνος  
 αἵτιον ; ὁ νοῦς  
 τῶν γραμμάτων, ἢ  
 τὰ γράμματα  
<sup>3</sup>τοῦ νοῦ ;  
 τῶν δὲ εἰπόντων

<sup>1</sup> Cod. + ἦλθετε

<sup>2</sup> Cod. + Χριστιανοὶ

<sup>3</sup> Cod. + αἵτιον



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[φιλόσοφοι  
 δύο ἦλθον  
 πρὸς αὐτὸν  
 Ἕλληνες, νομίζοντες  
 δύνασθαι πειρᾶσαι  
 τὸν Ἀντώνιον· ἦν δὲ ἐν τῷ ὄρει  
 τῷ ἔξω· ὡς δὲ] ἐκ  
 τοῦ προσώπου<sup>1</sup>  
 συνεῖς  
 τοὺς (ἀνθρώπους,) ἐξελθὼν  
 πρὸς αὐτοὺς,  
 ἔφη<sup>2</sup>

<sup>3</sup>δι' ἐρμηνέως<sup>3</sup>.

Τί τοσοῦτον  
 ἐσκύλητε,  
 [ὧ φιλόσοφοι]

<sup>1</sup> Cod. + αὐτῶν

<sup>2</sup> Cod. + αὐτοῖς

<sup>3</sup> Cod. καὶ ἄλλος διερμήνευσε

<sup>4</sup> Cod. + ἀπήντησε καὶ

πρὸς  
 μωρὸν ἄνθρωπον; τῶν  
 δὲ εἰπόντων  
 μὴ εἶναι  
 μωρὸν αὐτὸν, ἀλλὰ  
 καὶ μάλα φρόνιμον·  
<sup>4</sup>ἔφη  
 πρὸς αὐτούς· εἰ  
 μὲν πρὸς  
 μωρὸν ἦλθετε,  
 περιττὸς ὑμῶν  
 ὁ κάματος·  
 εἰ δὲ  
 νομίζετέ  
 με φρόνιμον εἶναι,  
 γίνεσθε, ὡς ἐγώ·  
 δεῖ γὰρ



ἡμεῖς ἀποκα

ἀποκαταστασὶς

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ἡμεῖς καὶ

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Athanasii  
Vita S. Antonii  
(Coloniae 1686,  
p. 492, l. 21)

[ἀκούσας ὁ γέρων,

καὶ ἀξιωθείς

παρ' ἡμῖν, θέλων

ἔμενεν.

ὥς δὲ ἤγγισεν

ἡ γυνή·]

ἡ μὲν παῖς [ἔρριπτο]

χαμαί.

τοῦ δὲ Ἀντωνίου

προσευξαμένου,

καὶ τὸν Χριστὸν

ὀνομάσαντος·

ἠγέρθη ἡ παῖς

ὑγιής, ἐξελθόντος

τοῦ

ἀκαθάρτου

δαίμονος.

ἡ τε μήτηρ

εὐλόγει [τὸν Θεόν,]

[καὶ πάντες

ἠὺχαρίστουν·

καὶ αὐτὸς δὲ

ἔχαιρεν

ἀποδημῶν,

ὥς] εἰς

τὸν ἴδιον

οἶκον, εἰς

τὸ ὄρος.

καὶ φρόνιμος δὲ

ἦν λίαν·

καὶ τὸ θαυμαστὸν,

ὅτι γράμματα μὴ

μαθὼν, ἀγχίνους

ἦν καὶ

συνετὸς [ἄνθρωπος].

ποτὲ γοῦν



[illegible]

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∴ Κυριακή 17.11.2019

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M. D. G.

Fragmenta XXVII. XXVIII. legi non possunt.



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verso legi non potest.

M. D. G.

A. S. L.







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A. S. L.

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M. D. G.

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|   |   |   |      |
|---|---|---|------|
| * | * | * | κα   |
| * | * | * | * κα |
| * | * | * | κα   |
| * | * |   | κα   |
| * | * | * | ι,ι  |
| * | * | * | * λ  |
| * | * | * | *    |
| * | * | * | *    |
| * | * | * | * α  |
| * | * | * | * λ  |
| * | * | * | κα   |

|    |    |    |     |
|----|----|----|-----|
| ι  | κα | α  | α   |
| :  | κα | α  | α   |
| α  | *  | *  | * κ |
| κα | α  | κα | α   |
| κα | α  | α  | α   |
| α  | α  | α  | α   |
| κα | α  | α  | α   |
| α  | α  | α  | α   |
| *  | *  | *  | *   |
| *  | *  | *  | * λ |
| *  | *  | *  | * α |

Psalm  
cxviii. 10





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 חַל \* \* \*  
 כְּ—ב—מ—  
 \* \* \*  
 מִ.מִ.מִ. \*  
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 חַל \* כְּ—מ—  
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A. S. L.  
M. D. G.

f. 2<sup>a</sup> legi non potest.



recto

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 κ \_ \_ , \_ \_ κ  
 ο ο κ \_ \_ κ  
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 , \_ \_ \_ \_ δ κ  
 \* κ \_ α \_ l \_ κ  
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κ \_ \_ \_ \_ α \_ \_ \*  
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A. S. L.

verso

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 κ \_ \_ \_ \_ \* \* \*  
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κ i δ κ  
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A. S. L.



Verso of Creed.

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7. 11. 19

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A. S. L.

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כאשכא <sup>ר</sup>כא

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[illegible][illegible]

Is. xxxvii.  
18, 19 ?

## Τίτος.

|                           |                             |
|---------------------------|-----------------------------|
| [βούλομαί σε              | μετὰ μίαν                   |
| διαβεβαιοῦσθαι,           | καὶ δευτέραν νοουθεσίαν     |
| ἵνα φροντίζωσιν]          | 11 παραιτοῦ, εἰδὼς          |
| καλῶν ἔργων [προϊστασθαι] | ὅτι ἐξέστραπται             |
| οἱ πεπιστευκότες θεῷ.     | ὁ τοιοῦτος                  |
| Ταῦτά ἐστιν               | καὶ <sup>2</sup> ἁμαρτάνει, |
| καλὰ <sup>1</sup>         | ὧν αὐτο-                    |
| καὶ ὠφέλιμα               | κατάκριτος.                 |
| τοῖς ἀνθρώποις·           | 12 Ὅταν <sup>3</sup> πέμψω  |
| 9 μωρὰς δὲ                | Ἄρτεμᾶν                     |
| ζητήσεις                  | πρὸς σέ                     |
| καὶ γενεα-                | ἢ Τύχικον,                  |
| λογίας                    | σπούδασον ἐλθεῖν            |
| καὶ [ἔριν                 | [πρὸς με                    |
| καὶ μάχας                 | εἰς Νικόπολιν,              |
| νομικὰς                   | ἐκεῖ γὰρ κέκρικα            |
| περίστασο, εἰσὶν          | παραχειμάσαι.]              |
| γὰρ ἀνωφελεῖς             |                             |
| καὶ μάταιοι.              |                             |
| 10 αἵρετικὸν ἄνθρωπον     |                             |

<sup>1</sup> Cod. + γὰρ<sup>2</sup> Cod. + ὁ νοῦς αὐτοῦ<sup>3</sup> Cod. + δὲ

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ⲛⲓⲥⲓⲛ ⲛⲓⲥⲓⲛ ⲛⲓⲥⲓⲛ Titus iii.  
8

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<sup>1</sup> Cod. ⲛⲓⲥⲓⲛ



3 πλανώμενοι,  
 δουλεύοντες  
 ἐπιθυμίαις  
 καὶ ἡδοναῖς  
 ποικίλαις  
 ἐν κακίᾳ  
 καὶ [φθόνῳ] διάγοντες,  
 στυγητοί,  
 μισοῦντες  
 ἀλλήλους.

4 ὅτε δὲ ἡ χρηστότης  
 [καὶ ἡ φιλανθρωπία]  
 ἐπεφάνη<sup>1</sup>  
 [τοῦ σωτῆρος ἡμῶν  
 5 θεοῦ, οὐκ ἐξ ἔργων  
 τῶν ἐν δικαιοσύνῃ  
 ἀ ἐποιήσαμεν ἡμεῖς  
 ἀλλὰ κατὰ τοῦ αὐτοῦ]

[ἔλεος ἔσωσεν ἡμᾶς διὰ  
 λουτροῦ παλινγενεσίας  
 καὶ ἀνακαινώσεως πνεύματος]  
 6 ἁγίου, οὗ [ἐξέχεεν]  
 ἐφ' ἡμᾶς πλουσίως  
 διὰ  
 Ἰησοῦ  
 Χριστοῦ  
 [τοῦ σωτῆρος ἡμῶν,]  
 7 ἵνα δικαιωθέντες  
 τῇ ἐκείνου χάριτι  
 κληρονόμοι γενηθῶμεν  
 [κατ' ἐλπίδα  
 ζωῆς αἰωνίου.

8 Πιστὸς  
 ὁ λόγος,  
 καὶ περὶ  
 τούτων]

<sup>1</sup> Cod. ἦλθε

[illegible]

Titus iii.  
3<sup>b</sup>

- [σκεῦος εἰς τιμήν  
 ἡγιασμένον εὐχρηστον  
 τῷ δεσπότῃ, εἰς πᾶν  
 ἔργον ἀγαθὸν ἡτοιμασμένον.  
 22 τὰς δὲ νεωτερικὰς ἐπιθυμίας  
 φεῦγε, δίωκε δὲ  
 δικαιοσύνην, πίστιν,  
 ἀγάπην,] εἰρήνην<sup>1</sup>  
 [μετὰ τῶν  
 ἐπικαλουμένων] τὸν κύριον  
 ἐκ [καθαρᾶς] καρδίας.  
 23 τὰς δὲ μωρὰς  
 καὶ ἀπαιδεύτους  
 ζητήσεις  
 παραιτοῦ,  
 [εἰδὼς ὅτι γεννώσι μάχας  
 24 δοῦλον δὲ κυρίου οὐ δεῖ  
 μάχεσθαι, ἀλλὰ ἥπιον  
 εἶναι πρὸς πάντας,  
 διδακτικόν, ἀνεξίκακον,  
 25 ἐν πραΰτητι]
- παιδεύοντα  
 τοὺς ἀντι-  
 διατιθεμένους,  
 μή ποτε δώῃ  
 αὐτοῖς ὁ θεὸς  
 μετάνοιαν  
 εἰς ἐπίγνωσιν  
 ἀληθείας,  
 26 καὶ ἀνανήψωσιν  
 ἐκ τῆς τοῦ  
 διαβόλου παγίδος,  
<sup>2</sup> ἐξωγρημένοι [ὑπ’  
 αὐτοῦ εἰς τὸ ἐκείνου  
 θέλημα.]

<sup>1</sup> Cod. + καὶ πίστιν<sup>2</sup> Cod. + διότι εἰσὶν



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ⲕⲁⲗⲁ ⲕⲁⲓ 26

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\* \* ⲕⲁⲓ \* \* II Tim.  
ii. 22

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: ⲕⲁⲓ \* \* \*

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: ⲕⲁⲓ \* \* \*

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ⲕⲁⲗⲁ ⲕⲁⲓ 23

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## Δευτέρα.

16 τὰς (δὲ) βεβήλους κeno[φωνίας  
 περίστασο· ἐπὶ  
 πλεῖον γὰρ<sup>1</sup>  
 προκόψουσιν<sup>2</sup>  
 ἀσεβείας,

17 καὶ ὁ λόγος αὐτῶν  
 ὥς  
 γάγγραινα  
 νομὴν ἔξει· ὧν ἐστὶν  
 Ὑμέναιος  
 καὶ Φίλητος, [οἵτινες περὶ

18 τὴν ἀλήθειαν] ἡστόχησαν,  
 [λέγοντες ἀνάστασιν ἤδη  
 γεγονέναι, καὶ ἀνατρέπουσιν

19 τὴν τινων πίστιν. ὁ μέντοι  
 στερεὸς θεμέλιος  
 τοῦ θεοῦ ἔστηκεν  
 ἔχων τὴν σφραγίδα ταύτην]

<sup>1</sup> Cod. δὲ + αὐταὶ

[Ἐγνώ] Κύριος  
 τοὺς ὄντας [αὐτοῦ]  
 καὶ [Ἀποστήτω ἀπὸ]  
 ἀδικίας [πᾶς]  
 ὁ ὄνο[μάζων]  
 τὸ ὄνομα [Κυρίου].

20 ἐν [μεγάλῃ δὲ] οἰκίᾳ  
 [οὐκ ἔστιν μόνον  
 σκεύη χρυσᾶ  
 καὶ] ἀργυρᾶ  
 [ἀλλὰ] καὶ  
 ξύλινα καὶ ὀστράκινα,  
 καὶ ἃ μὲν  
 εἰς τιμὴν ἃ δὲ  
 εἰς ἀτιμίαν.

21 [ἐὰν οὖν τις ἐκκαθάρῃ  
 ἑαυτὸν ἀπὸ τούτων ἔσται]

<sup>2</sup> Cod. + οὖν

κθυσθ

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κῖσ κῖσ II Tim.  
ii. 16  
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ὁ ἀθετῶν<sup>1</sup>

οὐκ ἄνθρωπον

ἀθετεῖ<sup>2</sup> ἀλλὰ

τὸν θεόν

τὸν διδόντα

τὸ πνεῦμα αὐτοῦ τὸ ἅγιον

εἰς ὑμᾶς.

9 Περὶ δὲ τῆς φιλ-

αδελφίας οὐ

χρείαν (ἔχετε) γράφειν

ὑμῖν, (αὐτοὶ)

γὰρ ὑμεῖς θεοδίδακτοί

(ἐστε)

εἰς τὸ ἀγαπᾶν ἀλλήλους·

10 <sup>3</sup>καὶ γὰρ<sup>3</sup>

ποιεῖτε

αὐτὸ εἰς πάντας

τοὺς ἀδελφούς τοὺς

ἐν ὅλῃ τῇ Μα[κεδονίᾳ].

Παρακαλοῦμεν

δὲ

ὑμᾶς

ἀδελφοὶ]

περισσεύειν

[μᾶλλον]

11 καὶ (φιλοτιμεῖσθαι) ἡσυχάζειν

<sup>4</sup>καὶ πράσσειν τὰ ἴδια<sup>4</sup>

(καὶ ἐργάζεσθαι

ταῖς χερσὶν ὑμῶν

καθὼς ὑμῖν

12 παρηγγείλαμεν), ἵνα

περιπατῇτε εὐσχημόνως πρὸς

τοὺς ἔξω

καὶ μηδενὸς

χρείαν

ἔχητε.

13 Οὐ θέλομεν<sup>5</sup>

δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί,

περὶ τῶν κοιμωμένων

ἵνα μὴ λυπῆσθε

καθὼς καὶ οἱ λοιποὶ

οἱ μὴ ἔχοντες

ἐλπίδα.

14 εἰ γὰρ πιστεύομεν

ὅτι Ἰησοῦς

ἀπέθανεν καὶ ἀνέστη,

[οὕτως] καὶ

[ὁ θεὸς] τοὺς

<sup>1</sup> Cod. ὁ μαχόμενος ἄνθρωπος

<sup>2</sup> Cod. μάχεται

<sup>3</sup> Cod. ὅπως

<sup>4</sup> Cod. καὶ ὁμιλεῖν ταῖς ὁμιλίαις ὑμῶν

<sup>5</sup> Cod. θέλω

1. *Journal of the American Medical Association*, 1990; 263: 1025-1028.

1 Λοιπόν, ἀδελφοί,  
 ἐρωτῶμεν ὑμᾶς  
 καὶ παρακαλοῦμεν<sup>1</sup>  
 ἐν κυρίῳ  
 Ἰησοῦ ἵνα καθὼς  
 παρελάβετε παρ' ἡμῶν  
 τὸ πῶς δεῖ ὑμᾶς  
 περιπατεῖν  
 καὶ ἀρέσκειν θεῷ,  
 καθὼς  
 καὶ περιπατεῖτε  
 ἵνα περισσεύητε  
 μᾶλλον.  
 2 οἶδατε  
 γὰρ τίνας  
 παραγγελίας ἐδώκαμεν  
 ὑμῖν διὰ τοῦ κυρίου  
 Ἰησοῦ.  
 3 Τοῦτο γάρ (ἐστιν) θέλημα  
 τοῦ θεοῦ,  
 ὁ ἀγιασμός ὑμῶν,  
 ἀπέχεσθαι ὑμᾶς  
 ἀπὸ τῆς πορνείας,  
 4 εἰδέναι

ἕκαστον ὑμῶν  
 τὸ ἑαυτοῦ σκεῦος  
 κτᾶσθαι<sup>2</sup> ἐν ἀγιασμῷ  
 5 καὶ τιμῇ<sup>2</sup>, μὴ  
 ἐν πάθει  
 ἐπιθυμίας  
 καθάπερ (καὶ) τὰ ἔθνη  
 τὰ μὴ εἰδότα τὸν θεόν,  
 6 τὸ μὴ ὑπερβαίνειν (καὶ πλεο-  
 νεκτεῖν)  
 ἐν [τῷ πράγματι]  
 τὸν ἀδελφὸν αὐτοῦ,  
 διότι ἕκδικος  
 Κύριος περὶ  
 πάντων τούτων,  
 καθὼς καὶ προ-  
 είπαμεν ὑμῖν  
 καὶ διεμαρτυράμεθα.  
 7 οὐ γὰρ ἐκάλεσεν  
 [ἡμᾶς  
 ὁ θεὸς  
 ἐπὶ ἀκαθαρσίᾳ  
 ἀλλ' ἐν ἀγιασμῷ.  
 8 τοιγαροῦν]

<sup>1</sup> Cod. + ὑμᾶς<sup>2</sup> Cod. ἐν τιμῇ καὶ ἀγιασμῷ



A 5x5 grid of asterisks. The second row, first column contains the text "(hole)".

[illegible]

[καὶ ἡμεῖς ὑμᾶς,]  
 7 διὰ τοῦτο [παρεκλήθημεν,  
 ἀδελφοί, ἐφ' ὑμῖν  
 ἐπὶ πάσῃ τῇ ἀνάγκῃ  
 καὶ] θλίψει ἡμῶν  
 [διὰ τῆς ὑμῶν πίστεως,  
 8 ὅτι νῦν ζῶμεν  
 ἐὰν ὑμεῖς  
 στήκετε  
 ἐν Κυρίῳ.]  
 9 τίνα γὰρ  
 εὐχαριστίαν  
 δυνάμεθα  
 τῷ θεῷ ἀνταποδοῦναι  
 περὶ ὑμῶν  
 ἐπὶ πάσῃ  
 τῇ χαρᾷ ἣν  
 χαίρομεν  
 δι' ὑμᾶς  
 ἔμπ[ροσθεν  
 τοῦ θεοῦ ἡμῶν,  
 10 νυκτὸς καὶ ἡμέρας  
 ὑπερεκπερισσοῦ  
 δεόμενοι]

εἰς τὸ ἰδεῖν ὑμῶν τὸ πρόσωπον  
 [καὶ καταρτίσαι]  
 τὰ ὑστερήματα  
 τῆς πίστεως ὑμῶν;  
 11 Αὐτὸς δὲ ὁ θεὸς (καὶ)  
 πατὴρ ἡμῶν καὶ ὁ Κύριος ἡμῶν  
 Ἰησοῦς<sup>1</sup>  
 κατευθύναι τὴν ὁδὸν ἡμῶν  
 12 πρὸς ὑμᾶς· (ὑμᾶς δὲ) ὁ  
 κύριος πλεονάσαι  
 καὶ περισσεύσαι τῇ ἀγάπῃ  
 εἰς ἀλλή-  
 λους καὶ εἰς  
 πάντας,  
 καθάπερ καὶ  
 13 ἡμεῖς (εἰς ὑμᾶς,) εἰς τὸ  
 στηρίξαι ὑμῶν τὰς καρδίας  
 ἀμέμπτους  
 ἐν ἀγιωσύνῃ ἔμπροσθεν  
 τοῦ θεοῦ (καὶ) πατρὸς ἡμῶν  
 ἐν τῇ παρουσίᾳ  
 τοῦ κυρίου ἡμῶν Ἰησοῦ<sup>2</sup>  
 μετὰ  
 πάντων τῶν ἀγίων αὐτοῦ.

<sup>1</sup> Cod. + Χριστὸς<sup>2</sup> Cod. + Χριστοῦ

I Thess.  
iii.

7

(torn away)

8

9

IO



1 στέγον[τες]

ἠὺδοκήσαμεν<sup>1</sup> καταλειφθῆναι

ἐν Ἀθήναις

μόνοι

2 καὶ ἐπέμψαμεν<sup>2</sup>

Τιμόθεον

τὸν ἀδελφὸν ἡμῶν<sup>3</sup>

[καὶ διάκονον τοῦ θεοῦ]

ἐν τῷ εὐαγγελίῳ

<sup>4</sup>τοῦ χριστοῦ<sup>5</sup>

εἰς τὸ στηρίξαι ὑμᾶς

καὶ [παρακαλέσαι<sup>6</sup>]

ὑπὲρ

τῆς πίστεως ὑμῶν

3 τὸ μηδένα

σαίνεσθαι ἐν ταῖς

θλίψεσιν ταύταις· αὐτοὶ

γὰρ οἴδατε ὅτι εἰς τοῦτο

κεῖ[μεθα·]

4 καὶ γὰρ ὅτε

πρὸς ὑμᾶς ἦμεν

(προ)ελέγομεν ὑμῖν

ὅτι [μέλλομεν

θλίβεσθαι, καθὼς

καὶ ἐγένετο

καὶ οἴδατε.]

5 διὰ τοῦτο

κἀγὼ [μηκέτι

στέγων]

ἔπεμψα

[εἰς τὸ γινῶναι

τὴν πίστιν ὑμῶν

μή πως ἐπείρασεν] ὑμᾶς

[ὁ πειράζων

καὶ εἰς κενὸν]

γέννηται ὁ κόπος ἡμῶν.

6 Ἄρτι (δὲ) ἐλθόντος

Τιμοθέου

πρὸς ὑμᾶς ἀφ'

ὑμῶν καὶ εὐαγγελισαμένου ἡμῖν

τὴν πίστιν<sup>7</sup>

καὶ τὴν ἀγάπην ὑμῶν

[καὶ ὅτι ἔχετε

μνείαν ἡμῶν] ἀγαθὴν

[πάντοτε ἐπιποθοῦντες

ὑμᾶς ἰδεῖν καθάπερ]

<sup>1</sup> Cod. + γὰρ

<sup>2</sup> Cod. + ὑμῖν

<sup>3</sup> Cod. + καὶ σύνεργον ἡμῶν

<sup>4</sup> Cod. τοῦ θεοῦ

<sup>5</sup> Cod. + καὶ σύνεργον τοῦ χριστοῦ

<sup>6</sup> Cod. + ὑμᾶς

<sup>7</sup> Cod. + ὑμῶν

[illegible]

- τὰ νοήματα τῶν  
ἀπίστων  
ἑῖς τὸ μὴ<sup>1</sup>  
αὐγάσαι<sup>1</sup>  
τὸν φωτισμὸν  
τοῦ εὐαγγελίου  
τῆς δόξης  
τοῦ χριστοῦ, ὅς  
ἐστὶν εἰκὼν  
τοῦ θεοῦ<sup>2</sup>.
- 5 οὐ γὰρ<sup>3</sup> ἑαυτοὺς  
κηρύσσομεν ἀλλὰ  
Χριστὸν Ἰησοῦν  
κύριον, ἑαυτοὺς δὲ  
δούλους ὑμῶν διὰ  
6 Ἰησοῦν. ὅτι ὁ θεὸς  
ὁ εἰπὼν  
Ἐκ σκότους  
[φῶς] λάμψει ὃς  
ἔλαμψεν ἐν ταῖς καρδίαις ἡμῶν<sup>4</sup>  
πρὸς φωτισμὸν  
τῆς γνώσεως
- τῆς δόξης  
τοῦ θεοῦ ἐν προσώπῳ  
ἡ Χριστοῦ.
- 7 Ἔχο[μεν] δὲ  
τὸν θησαυρὸν τοῦτον  
ἐν [ὀστρακίνοις] σκεύεσιν,  
ἵνα (ἢ ὑπερβολῇ  
τῆς δυνάμεως) ἡ  
τοῦ θεοῦ καὶ μὴ  
8 ἐξ ἡμῶν· ἐν παντὶ  
θλιβόμενοι ἀλλ'  
οὐ στενοχωρούμενοι,  
[ἀπορούμενοι] ἀλλ'  
οὐκ ἐξαπορούμενοι,  
9 διωκόμενοι ἀλλ'  
οὐκ ἐγκαταλειπόμενοι,  
καταβαλλόμενοι ἀλλ'  
οὐκ ἀπολλύμενοι,  
10 πάντοτε τὴν νέκρωσιν

<sup>1</sup> Cod. ἵνα μὴ βλέπωσι<sup>2</sup> Cod. + μὴ αὐγάσαι αὐτοῖς<sup>3</sup> Cod. + ἡμᾶς<sup>4</sup> Cod. ὑμῶν<sup>5</sup> Cod. + Ἰησοῦ



A. S. L.

16 [ἡνίκα δὲ ἐὰν ἐπιστρέψῃ]  
 πρὸς Κύριον,  
 πε[ριαιρεῖται] τὸ κάλυμμα.

17 ὁ δὲ κύριος τὸ  
 πνεῦμά ἐστιν· [οὗ δὲ]  
 τὸ πνεῦμα Κυρίου  
<sup>1</sup>[ἐλευθερία.]

18 ἡμεῖς δὲ  
 πάντες  
 ἀνακεκαλυμμένῳ προσώπῳ  
 τὴν δόξαν  
 Κυρίου<sup>2</sup>  
 κατοπτριζόμενοι  
 τὴν αὐτὴν  
 εἰκόνα  
 μεταμορφούμεθα  
 ἀπὸ δόξης  
 εἰς δόξαν, καθάπερ  
 ἀπὸ κυρίου  
 πνεύματος.

I Διὰ τοῦτο,  
 [ἔχοντες τὴν διακονίαν]

[ταύτην καθὼς]

ἡλεήθημεν,

[οὐκ ἐγκακοῦμεν,

2 ἀλλὰ ἀπειπάμεθα

τὰ κρυπτὰ

τῆς αἰσχύνης,] μὴ

περιπατοῦντες

ἐν πανουργίᾳ

μηδὲ δολοῦντες

τὸν λόγον τοῦ θεοῦ,

ἀλλὰ τῇ φανερώσει

τῆς ἀληθείας<sup>3</sup>

συνιστάνοντες ἑαυτοὺς

πρὸς πᾶσαν συνείδησιν

ἀνθρώπων ἐνώπιον

3 τοῦ θεοῦ. εἰ δὲ

καὶ ἔστιν κεκαλυμμένον

τὸ εὐαγγέλιον ἡμῶν, ἐν τοῖς

ἀπολλυμένοις ἐστὶν

4 κεκαλυμμένον, ἐν οἷς

ὁ θεὸς τοῦ

αἰῶνος τούτου ἐτ[ύφλωσεν]

<sup>1</sup> Cod. + ἐκεῖ

<sup>2</sup> Cod. + ἡμεῖς

<sup>3</sup> Cod. + δὲ

\* \* \* \* \*



- [τῆς κατακρίσεως]  
 δόξα<sup>1</sup>  
 πολλῶ [μᾶλλον  
 περισσεύει]  
 ἢ δια[κονία τῆς δικαιοσύνης]  
 δό[ξη.  
 10 καὶ γὰρ οὐ  
 δεδοξασται]  
 τὸ δεδοξασμένον ἐν τούτῳ  
 [τῷ μέρει εἵνεκεν  
 τῆς ὑπερβαλλούσης  
 11 δόξης·] εἰ  
 γὰρ τὸ καταργούμενον  
 διὰ δόξης, πολλῶ  
 μᾶλλον τὸ  
 μένον  
 ἐν δόξῃ.  
 12 Ἔχοντες οὖν  
 [τοι]αύτην ἐλπίδα  
 πολλῇ παρρησίᾳ  
 13 χρ[ώμεθα,] καὶ οὐ  
 καθάπερ Μωυσῆς  
 [ἐτίθει]  
 κάλυμμα ἐπὶ  
 τὸ πρόσωπον αὐτοῦ, πρὸς  
 τὸ μὴ ἀτενίσαι τοὺς υἱοὺς  
 Ἰσραὴλ  
 εἰς τὸ τέλος τοῦ  
 14 καταργουμένου. ἀλλὰ  
 ἐπωρώθη  
 τὰ νοήματα αὐτῶν.  
 ἄχρι γὰρ  
 τῆς σήμερον ἡμέρας  
 τὸ αὐτὸ  
 κάλυμμα  
 ἐπὶ τῇ ἀναγνώσει  
 τῆς παλαιᾶς  
 διαθήκης  
 μένει [μὴ] ἀνακαλυπτόμενον,  
 ὅτι ἐν Χριστῷ  
 15 καταργεῖται, ἀλλ' ἕως  
 σήμερον ἡνίκα ἂν  
 ἀναγινώσκηται Μωυσῆς  
 κάλυμμα<sup>2</sup>  
 ἐπὶ τὴν καρδίαν αὐτῶν κεί-  
 ται<sup>3</sup>.

<sup>1</sup> Cod. ἐν δόξῃ  
 S. F.

<sup>2</sup> Cod. τὸ κάλυμμα τοῦτο

<sup>3</sup> Cod. ἐστιν

<sup>1</sup> sic in Cod.

13

- [ἐνγεγραμμένη ἐν ταῖς καρδίαις  
 ἡμῶν, γνωσκομένη]  
 καὶ ἀναγνωσκομένη ὑπὸ  
 πάντων (ἀνθρώπων).  
 3 φανερούμενοι<sup>1</sup> ὅτι ἐστὲ  
 ἐπιστολὴ [Χριστοῦ]  
 διακονηθεῖσα ὑφ' ἡμῶν,  
 ἐνγεγραμμένη οὐ  
 [μέλανι] ἀλλὰ  
 πνεύματι θεοῦ  
 ζῶντος, οὐκ ἐν πλαξὶν  
 λιθίναις ἀλλ'  
 ἐν πλαξὶν καρδίαις  
 σαρκίναίς.  
 4 [Πεποίθησιν] δὲ  
 [τοιαύτην] ἔχομεν  
 διὰ τοῦ χριστοῦ πρὸς  
 5 τὸν θεόν. οὐχ  
 [ὅτι ἀφ' ἐαυτῶν] ἱκανοὶ ἐσμεν  
 λογίσασθαί [τι]  
 ὡς ἐξ<sup>2</sup> αὐτῶν  
 ἀλλ' ἡ ἱκανότης ἡμῶν  
 6 [ἐκ τοῦ θεοῦ, ὃς καὶ]
- ἰκάνωσεν ἡμᾶς  
 διακόνους [καινῆς] διαθήκης  
 . . . . .  
 . . . . . οὐ  
 γράμματος ἀλλὰ  
 πνεύματος.  
 τὸ [γὰρ] γράμμα ἀποκτείνει,  
 τὸ δὲ πνεῦμα ζωοποιεῖ.  
 7 Εἰ δὲ ἡ διακονία  
 τοῦ θανάτου  
 [ἐν γράμμασιν]  
 ἐντετυπωμένη λίθοις  
 (ἐγενήθη) ἐν δόξῃ, ὥστε  
 μὴ δύνασθαι  
 [ἀτενίσαι] τοὺς υἱοὺς  
 Ἰσραὴλ [εἰς τὸ πρόσωπον  
 Μωυσέως] διὰ τὴν δόξαν  
 τοῦ προσώπου αὐτοῦ  
 8 τὴν καταργουμένην, πῶς  
 οὐχὶ μᾶλλον ἡ διακονία  
 τοῦ πνεύματος ἔσται  
 9 ἐν δόξῃ; εἰ  
 [γὰρ] ἡ διακ[ονία]

<sup>1</sup> Syr. Cod. γνωσκόμενοι.<sup>2</sup> Syr. Cod. + ἡμῶν.



[illegible]

A. S. L.

15 Ἐὰν ἀγαπᾷτέ

. . . . .

με, τὰς<sup>1</sup>

. . . . .

ἐντολὰς [τὰς ἐμὰς]

. . . . .

16 τηρήσετε· καὶ γὰρ

. . . . .

ἐρωτήσω τὸν πατέρα

. . . . .

[καὶ ἄλλον παράκλητον

. . . . .

δώσει] ὑμῖν

. . . . .

<sup>1</sup> + δὲ

|   |   |   |   |    |
|---|---|---|---|----|
| * | * | * | * | ⲁ  |
| * | * | * | * | Ⲛ  |
| * | * | * | * | ⲗ  |
| * | * | * | * | ⲟ  |
| * | * | * | * | ⲛ  |
| * | * | * | * | ⲛⲓ |
| * | * | * | * | ⲛⲁ |

ⲛⲁⲛⲁ ⲛⲁⲛⲁ ⲛⲁⲛⲁ John xiv.  
15

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M. D. G.

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| *    | *    | * | * | ⲛ |
| ⲛⲁⲛⲁ | *    | * | * | ⲛ |
| *    | *    | * | * | * |
| ⲛⲁⲛⲁ | *    | * | * | * |
| *    | *    | * | * | ⲛ |
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Cod. March. ἐν Σιών· ἀγιάσατε  
f. 45 recto

νηστείαν· κηρύξατε

16 θεραπείαν συναγάγετε  
λαὸν· <sup>1</sup>ἀγιάσατε ἐκκλησίαν·  
ἐκλέξασθε<sup>2</sup> πρεσβυτέρους·  
συναγάγετε<sup>3</sup>

<sup>4</sup>νηπια<sup>4</sup> θηλάζοντα μασ-  
τούς·

<sup>1</sup>ἐξελθέτω νυμφίος  
ἐκ τοῦ νυμφῶνος<sup>5</sup>  
καὶ νύμφη ἐκ τοῦ

17 παστοῦ αὐτῆς· ἀναμέσον  
τῆς κρηπίδος τοῦ θυσιασ-  
τηρίου.

κλαύσονται οἱ ἱερεῖς

οἱ λειτουργοῦντες

τῷ Κυρίῳ. καὶ ἐροῦσιν

Φῖσαι<sup>6</sup> Κύριε τοῦ

λαοῦ σου. καὶ μὴ

δῶς τὴν κληρονομίαν σου

εἰς ὄνειδος. [του]

κατάρξαι

αὐτῶν [ἔθνη. ὅπως]

f. 45 verso μὴ [εἰπωσιν ἐν τοῖς]

#### Syriac Codex

<sup>1</sup> + καὶ

<sup>2</sup> καὶ συναγάγετε

<sup>3</sup> om. συναγάγετε

<sup>4</sup> ἐφήβους καὶ

<sup>5</sup> κοιτῶνος αὐτοῦ

ἔθνεσι. ποῦ ἔστιν

ὁ θεὸς αὐτῶν·

18 Καὶ ἐξήλωσεν Κύριος  
τὴν γῆν αὐτοῦ· καὶ ἐφείσατο  
τοῦ λαοῦ αὐτοῦ·

19 Καὶ ἀπεκρίθη Κύριος.  
καὶ εἶπεν τῷ λαῷ αὐτοῦ·  
ἰδοὺ ἐγὼ

ἐξαποστέλλω ὑμῖν

τὸν σῖτον καὶ τὸν οἶνον

καὶ τὸ ἔλαιον·

καὶ ἐμπλησθήσεσθε<sup>7</sup>

αὐτῶν· καὶ οὐ

δώσω ὑμᾶς (οὐκέτι)

εἰς ὀνειδισμόν ἐν

20 τοῖς ἔθνεσιν· Καὶ τὸν

ἀπὸ βορρᾶ

ἐκδιώξω ἀφ' ὑμῶν

καὶ ἐξοῖσω αὐτὸν

εἰς γῆν ἄν

υδρον·

[καὶ ἀφανιῶ] τὸ πρόσωπον

[αὐτοῦ εἰς τὴν θάλασσαν]

#### Codex Marchalianus

<sup>6</sup> sic

<sup>7</sup> ἐμπλησθησεσθαε



am m kuu  
am  
kii m m 18

am m ika  
m m l  
kii m k 19

m m l ika  
l \* \* ka ka  
al al  
kii m kii m

k m  
al m  
ka am

al m  
m m  
m m kii m 20

ka m  
al m m

m m m  
m m m  
m m m  
m m m

am m kii m Joel ii.  
15 b

am m kii m  
am m kii m 16

am m kii m  
am m kii m  
kii m kii m

kii m kii m  
kii m kii m  
kii m kii m  
kii m kii m

kii m kii m 17  
kii m kii m  
kii m kii m

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kii m kii m  
kii m kii m

Cod. March.  
f. 44 verso,  
l. 24

ἡ γῆ· καὶ σεισθήσεται<sup>1</sup>  
ὁ οὐρανός<sup>2</sup>· ὁ ἥλιος  
καὶ ἡ σελήνη συσκοτά-  
σουσι·

καὶ τὰ ἄστρα<sup>3</sup> οὐδώσουσι<sup>3</sup>  
τὸ φέγγος αὐτῶν·

11 καὶ Κύριος δώσει  
φωνὴν αὐτοῦ· πρὸ  
προσώπου δυνάμεως αὐ-  
τοῦ·

f. 45 recto ὅτι πολλὴ ἔστιν  
σφόδρα ἡ παρεμβολὴ  
αὐτοῦ·

ὅτι<sup>4</sup> ἰσχυρὰ ἔργα  
λόγων<sup>5</sup> αὐτοῦ· διότι<sup>6</sup> με-  
γάλη  
ἡμέρα<sup>7</sup>

τοῦ Κυρίου μεγάλη καὶ  
ἐπιφανὴς  
σφόδρα καὶ τίς  
ἔσται ἱκανὸς αὐτῇ·

12 καὶ νῦν λέγει  
Κύριος (ὁ θεὸς ὑμῶν·)  
ἐπιστρέφητε

πρὸς με ἐξ ὅλης  
καρδίας ὑμῶν· ἐν νηστεία·  
καὶ ἐν κλαυθμῷ

13 καὶ ἐν κοπετῷ· καὶ διαρρήξατε  
τὰς καρδίας ὑμῶν· καὶ μὴ  
τὰ ἱμάτια ὑμῶν·  
καὶ ἐπιστρέφητε πρὸς  
κύριον τὸν θεὸν ὑμῶν·  
ὅτι ἐλεήμων καὶ οἰκτίρμων  
ἐστίν· μακρό

θυμος καὶ πολυ  
έλεος· καὶ μετανοῶν

14 ἐπὶ<sup>8</sup> κακίαις· Τίς  
οἶδεν· εἰ ἐπιστρέψει·  
καὶ μετανοήσῃ· καὶ ὑπολείψε-  
ται

ὀπίσω αὐτοῦ εὐλογίαν·  
θυσίαν καὶ σπονδὴν·  
Κυρίῳ τῷ θεῷ ὑμῶν<sup>9</sup>·

15 [Σαλπίσατε σαλπιγγι]

# Syriac Codex

<sup>1</sup> σεισθήσονται

<sup>2</sup> οἱ οὐρανοί

<sup>3</sup> δύσονται

<sup>4</sup> καὶ

<sup>5</sup> λόγου

<sup>6</sup> om. διότι

<sup>7</sup> ἡ ἡμέρα

<sup>8</sup> + ταῖς

<sup>9</sup> ἡμῶν

13  
 14

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(hole)                    \*                    \*                    \*

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אֲנִי הָיִיתִי Joel ii.  
10

Кы-н-н-н Кы-н-н-н

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Ja. Ki-na II

872-0 21-0

मल्लिकार्जुन, अंक

ק.פ.מ.ב. 1.7.71

നമുക്കു നന്മ

အနောက် မြောက်

കി. ൧൨

ကုသိုလ် ၁၈

இருந்த கி.நா.

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നമുക്കു ചിലതു

12

അമ്മ കിട്ട



Cod. March.  
f. 25 recto

τοῦ κυρίου· καὶ δίκαιοι  
πορεύονται ἐν αὐταῖς·  
[οἱ δὲ ἀσεβεῖς  
ἀσθενήσουσιν] ἐν αὐταῖς· ὃ

f. 43 recto Λόγος Κυρίου.  
ὅς ἐγένήθη πρὸς  
Ἰωὴλ τὸν  
τοῦ βαθουήλ·

2 ἀκούσατε (δὴ) ταῦτα  
οἱ πρέσβύτεροι· καὶ ἐνω-  
τίσασθε  
πάντες οἱ κατοικοῦντες  
τὴν γῆν· [εἰ γέγονεν]  
τοῖ[αῦτα]  
ἐν ταῖς ἡμέραις ὑμῶν. καὶ<sup>1</sup>

ἐν ταῖς ἡμέραις  
τῶν πατέρων ὑμῶν  
3 ὑπὲρ αὐτῶν<sup>2</sup> τοῖς τέκνοις ὑμῶν  
διηγῆσασθε καὶ τὰ τέκνα ὑμῶν.  
τοῖς τέκνοις αὐτῶν. καὶ τὰ  
τέκνα αὐτῶν.  
εἰς γενεὰν ἑτέραν·

4 τὰ κατάλοιπα  
τῆς κάμπης. κατέφαγεν  
ἡ ἀκρίς· καὶ τὰ  
κατάλοιπα τῆς ἀκρίδος.  
κατέφαγεν ὁ βρούχος·  
καὶ τὰ κατάλοιπα  
τοῦ βρούχου. κατέφαγεν  
5 ἡ ἐρυσίβη· Ἐκνήψατε  
οἱ μεθύοντες (ἐξ οἴνου αὐτῶν·)  
καὶ κλαύσατε· <sup>3</sup> θρηνήσατε πάν-  
τες  
οἱ πίνοντες  
οἶνον εἰς μέθην·  
ὅτι ἐξηῇται<sup>4</sup> ἐκ στόματος ὑμῶν  
6 [εὐφροσύνη καὶ χαρά·] Ὅτι  
[ἔθνος] ἀνέβη  
[ἐπὶ τὴν γῆν μου.]

Syriac Codex

<sup>1</sup> ἢ

<sup>2</sup> αὐτοῦ

<sup>3</sup> + καὶ

<sup>4</sup> παρήλθε

కింత మదిలెనె Joel i. 1  
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Cod. March.  
f. 24 verso

[ἐφ·] ἵππον οὐκ  
ἀναβησόμεθα<sup>1</sup>. οὐκ  
ἐτι οὐ μὴ εἴπωμεν  
[θεοὶ ἡμῶν  
τοῖς ἔργοις τῶν  
χειρῶν ἡμῶν·  
ὁ ἐν σοὶ, ἐλεήσει  
ὀρφανόν·

5 ἰασομαι τὰς κατοικίας  
αὐτῶν· ἀγαπήσω αὐτοὺς  
ὁμολόγως, ὅτι ἀπεστρεψε]  
τὴν ὀργήν μου ἀπ' αὐτῶν·

f. 25 recto

6 ἔσομαι ὡς  
δρόσος τῷ Ἰσραὴλ·  
[ἀνθήσει] ὡς  
κρίνον  
[καὶ βαλεῖ τὰς ρίζας  
αὐτοῦ. ὡς ὁ λίβανος·

7 πορεύονται  
οἱ κλάδοι αὐτοῦ  
καὶ ἔσται ὡς ἐλαία]  
κατάκαρπος· καὶ ἡ ὁσ-  
φρησία<sup>2</sup> αὐτοῦ

ὡς Λιβάνου·

8 <sup>3</sup>Επιστρέ[ψουσιν.]  
καὶ καθιοῦνται ὑπὸ τὴν σκέ-  
πην αὐτοῦ·  
ζήσονται. [καὶ μεθυσθήσονται  
σίτῳ. καὶ ἐξανθήσει]  
ὡς ἄμπελος  
<sup>3</sup>τὸ μνημόσυνον αὐτοῦ ὡς  
οἶνος Λιβάνου

9 <sup>4</sup>τῷ Ἐφραὶμ<sup>4</sup>.  
τί αὐτῷ<sup>5</sup> ἐτι  
καὶ εἰδόλοις· ἐγὼ  
ἐταπείνωσα αὐτὸν  
καὶ [κατισχύσω] αὐτόν·  
ἐγὼ ὡς  
ἄρκευθος πυκάζουσα  
[ἐξ ἑμοῦ ὁ καρπὸς σου]

10 εὕρηται· τίς  
σοφὸς· (καὶ) συνήσει  
ταῦτα· [ἢ συνετὸς·  
(καὶ) ἐπιγνώσεται αὐτά·  
ὅτι εὐθείαι  
αἱ ὁδοὶ]

Syriac Codex

<sup>1</sup> ἱππεύσομεν

<sup>3</sup> + καὶ

<sup>4</sup> καὶ ἐρεῖ Ἐφραὶμ

<sup>5</sup> μοι

Cod. March.

<sup>2</sup> sic



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 2047-2048 2049-2050  
 2051-2052 2053-2054  
 2055-2056 2057-2058  
 2059-2060 2061-2062  
 2063-2064 2065-2066  
 2067-2068 2069-2070  
 2071-2072 2073-2074  
 2075-2076 2077-2078  
 2079-2080 2081-2082  
 2083-2084 2085-2086  
 2087-2088 2089-2090  
 2091-2092 2093-2094  
 2095-2096 2097-2098  
 2099-2100 2101-2102  
 2103-2104 2105-2106  
 2107-2108 2109-2110  
 2111-2112 2113-2114  
 2115-2116 2117-2118  
 2119-2120 2121-2122  
 2123-2124 2125-2126  
 2127-2128 2129-2130  
 2131-2132 2133-2134  
 2135-2136 2137-2138  
 2139-2140 2141-2142  
 2143-2144 2145-2146  
 2147-2148 2149-2150  
 2151-2152 2153-2154  
 2155-2156 2157-2158  
 2159-2160 2161-2162  
 2163-2164 2165-2166  
 2167-2168 2169-2170  
 2171-2172 2173-2174  
 2175-2176 2177-2178  
 2179-2180 2181-2182  
 2183-2184 2185-2186  
 2187-2188 2189-2190  
 2191-2192 2193-2194  
 2195-2196 2197-2198  
 2199-2200 2201-2202  
 2203-2204 2205-2206  
 2207-2208 2209-2210  
 221

Cod. Chis. [καὶ ἐπισκέψομα ἂν  
 τοὺς ἀγαθῶσαι αὐτοὺς  
 καὶ φυτεύσω αὐτοὺς  
 ἐν τῇ γῇ ταύτῃ  
 ἐν πίστει, καὶ ἐν πᾶ  
 σῇ καρδίᾳ μου καὶ  
 ἐν πάσῃ ψυχῇ μου  
 42 ὅτι οὕτως εἶπεν]  $\overline{\text{κσ}}$   
 f. 66 b I καθὼς ἐπήγαγον  
 ἐπὶ τὸν λαὸν τοῦτο—  
 πάντα τὰ κακὰ  
 τὰ μεγάλα τᾶντα.  
 οὕτως ἐγὼ ἐπάξω  
 ἐπ' αὐτοὺς \* σὺμ,  
 πάντα τὰ ἀγαθὰ  
 ἃ ἐγὼ ἐλάλησα ἐ  
 43 π' αὐτοὺς· καὶ κτη  
 σθήσονται \* ἔτι \* [ἀ  
 γροὶ ἐν] τῇ γῇ ταυ  
 τηι, ἣ σὺ λέγεις. [ἄ  
 βατός ἐστιν] ἀπὸ ἀν

θρώπου καὶ κτή  
 νους· καὶ παρε  
 δόθησαν εἰς χεῖρας  
 44 χαλδαίων· [ἀγροὺς  
 ἐν ἀργυρίῳ κτησο—  
 ται. καὶ γραψαίς εἰς  
 βιβλίον καὶ σφραγι  
 ῇ. καὶ διαμαρτύ  
 ρη<sup>1</sup> μαρτυρίας ἐν  
 γῇ βενιαμὴν. καὶ  
 κυκλόθεν ἱεροῦ  
 σαλήμ. καὶ ἐν πό  
 λεσιν ἰούδα. καὶ  
 ἐν πόλεσι τοῦ ὄρους  
 II καὶ ἐν πόλεσι τῆς  
 σεφθλᾶ. καὶ ἐν πό  
 λεσι τῆς ναγέβ· ὅτι  
 ἀποστρέψω τὰς ἀ  
 ποικίας αὐτῶν φ<sup>h</sup>  
 $\overline{\text{κσ}}$ ·]

<sup>1</sup> sic

יְהוָה כִּי־נָ 42

הַדְּהִי־נָ כִּי־נָ

כִּי־נָ לֵאמֹר

לֵאמֹר אֲנִי־נָ

לֵאמֹר כִּי־נָ

כִּי־נָ \* \* כִּי־נָ

כִּי־נָ אֲנִי־נָ

כִּי־נָ

לֵאמֹר אֲנִי־נָ

כִּי־נָ \* \* כִּי־נָ

הַדְּהִי־נָ

: אֲנִי־נָ

כִּי־נָ אֲנִי־נָ 43

\* \* \* אֲנִי־נָ

הַדְּהִי־נָ כִּי־נָ

כִּי־נָ אֲנִי־נָ

כִּי־נָ כִּי־נָ \* \*

כִּי־נָ כִּי־נָ

כִּי־נָ אֲנִי־נָ

: כִּי־נָ כִּי־נָ

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\* \* \* \* \* Jer.  
xxxii.

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Cod. Chis.  
f. 66 a I

[(αὐτοῖς) οὐ  
δὲ ἀνέβη ἐπὶ] καρδί  
αν μου. τῶν ποιῆσαι  
τὸ βδέλυγμα τούτου.  
πρὸς τὸ ἐφάρματτει —  
36 τὸν ἰούδαν·  $\S$   
Nūn οὕτως εἶπεν  $\overline{\kappa\sigma}$   
ὁ  $\overline{\theta\varsigma}$  ἰῆλ ἐπὶ τὴν  
πόλιν \* ταύτην·  
ἣν σὺ λέγεις· πα  
ραδοθήσεται εἰς χεῖ  
ρας βασιλέως βα  
βυλῶνος. ἐν μαχαί  
ραι καὶ ἐν λιμῶι  $\S$   
37 — ἐν ἀποστολῇ<sup>1</sup> ἰδὼν  
ἐγὼ συνάγω αὐτοὺς ἐκ  
πάσης τῆς γῆς. οὐ  
διέσπειρα αὐτοὺς ἐ  
κεῖ ἐν ὀργῇ μου.  $\S$   
ἐν θυμῶι μου καὶ [π  
ροξυσμῶι] μεγάλωι  
καὶ ἐπιστρέψω αὐτοὺς  
εἰς τὸν τόπον τῶν

<sup>1</sup> Syr. Cod. θανάτῳ

τον. καὶ καθιῶι<sup>2</sup> αὐ  
τοὺς πεποιθότως.

38 καὶ ἔσονται μοι εἰς λα  
II οὐν. καὶ ἐγὼ ἔσομαι αὐ  
39 τοῖς εἰς θν· καὶ δώ  
σω αὐτοῖς καρδίαν  
\* μίαν<sup>3</sup>, καὶ ὁδὸν μί  
αν<sup>3</sup> φοβηθῇναί με  
πάσας τὰς ἡμέρας.  
καὶ εἰς ἀγαθὸν αὐτοῖς.  
καὶ τοῖς τέκνοις αὐ

40 — τῶν [μετ' αὐτούς·  $\S$ .  
Διαθήσομαι αὐτοῖς  
διαθήκην αἰώνιον.  
ἣν οὐκ ἀποστρέψω  
ὀπισθεν αὐτῶν \* ὥσ  
τε ἀγαθοποιεῖν με  
αὐτούς· καὶ τὸν φό  
βον μου δώσω εἰς  
τὴν καρδίαν αὐτῶν  
πρὸς τὸ μὴ ἀποστή  
ναι αὐτοὺς ἀπ' ἐμοῦ.]

<sup>2</sup> sic

<sup>3</sup> Syr. Cod. ἐτέραν

[illegible]

Cod. Chis. ἡμέραι ἔρχονται φῆ]

κσ· [καὶ οἰκοδομή

θήσονται<sup>1</sup> πόλις

τῷ κῶι. ἀπὸ πύρ

γου ἀναμεῆλ. ἕως

πύλης τῆς γωνίας·

39 καὶ ἐξελεύσεται ἔτι

✥ ἐλπίς, ἡ διαμέ

τρησις αὐτῆς.] ἀ

πέναντι αὐτῶν. ἕ

ως βουνὸν γαρήβ·

καὶ περικυκλωθή

σεται κύκλω<sup>1</sup> ἐξ ἐκλεκ

40 τῶν λίθων. ✥ καὶ

πᾶσαν τὴν κοιλά

δα τῶν φαγαδείμ

✥ καὶ τὴν σποδίαν,<sup>2</sup>

καὶ πᾶσαν ἄστα

ρημῶθ. ἕως χει

μάρρου κέδρων. ἕ

ως (γωνίας) πύλης

ἵππων ἀνατολῆς.

ἅγιασμα τῷ κῶι

καὶ οὐκ ἔτι μὴ [ἐκτί

λη. καὶ οὐ μὴ κα

f. 63 a I θαιρισθῇ ἕως τοῦ

xxxii. I αἰῶνος ὁ λόγος]

Ὁ γενόμενος πρὸς

ἱερεμίαν παρὰ

κῦ. ἐν τῷ ἐνιαυτῷ

τῷ (δω)δεκάτῳ

σεδεκίαι βασιλεῖ

ἰούδα. οὗτος ἐνιαυ

τὸς ὀκτωκαιδέκα

τος· ✥ (ἐνιαυτὸς) να

βουχοδοноσορ βασι

2 — λει βαβυλῶνος· (ῥ

✥ τότε,) δύναμις

βασιλέως βαβυ

λῶνος. ἐχάράκω

σεν ἐπὶ ἱερουσαλήμ.

καὶ ἱερεμίας ὁ ✥ προ

φήτης, ἐφυλασ

σετο ἐν αὐτῇ<sup>3</sup> τῆς

φυλακῆς. ἢ ἐστίν

ἐν οἴκῳ [τοῦ βασι

λέως ✥ ἰουδα'.]

<sup>1</sup> sic

<sup>2</sup> Syr. Cod. τὸ λίπος

<sup>3</sup> Syr. Cod. αὐλῇ



[illegible]

39  
 40  
 xxxij. I

Cod. Chis.  
f. 62 a II

[αὐτῶν. καὶ \* ἐπὶ  
τοῦ στήθους, καρδί  
ας αὐτῶν γράψω  
αὐτούς· καὶ ἔσομαι  
αὐτοῖς εἰς  $\overline{\theta\upsilon}$ , καὶ  
αὐτοὶ ἔσονται μοι  
34 εἰς λαόν· καὶ οὐ  
μὴ διδάξωσιν \*  
ἐτι, ἕκαστος τὸν ἄ  
δελφόν αὐτοῦ. καὶ  
ἕκαστος τὸν πλη  
σίον αὐτοῦ λέγων  
γινώθι τὸν  $\overline{\kappa\eta}$  ὅ  
τι πάντες εἰδήσου  
σί με ἀπὸ μικροῦ  
αὐτῶν ἕως μεγά  
λου αὐτῶν \* φησὶ  
 $\overline{\kappa\sigma}$ , ὅτι ἴλεως ἔ  
σομαι ταῖς ἀδικί  
αις αὐτῶν. καὶ τῷ—  
ἁμαρτιῶν αὐτῶν  
οὐ μὴ μνησθῶ ἔτι  
35 (36) οὕτως εἶπεν  $\overline{\kappa\sigma}$ . ὁ  
f. 62 b I δούς τὸν ἥλιον εἰς  
φῶς. τῆς ἡμέρας  
\* εἰς ἀκρίβειαν, σε

λήνην καὶ ἀστέρας]  
εἰς φῶς τῆς νυκτός·  
[καὶ κραυγὴν] ἐν θα  
λάσση. [καὶ ἐβόμ  
βησε τὰ κύματα  
αὐτῆς.]  $\overline{\kappa\sigma}^1$  [παντο  
κράτῳ] ὄνομα αὐ  
36 (37) — τῷ ἐὰν πάν  
των οἱ νόμοι οὗ  
τοι ἀπὸ [προσώ  
που μου] φησὶ  $\overline{\kappa\sigma}$ .  
καὶ [τὸ γένος] ἰῆλ παύ  
σεται γενέσθαι ἔθνος  
κατὰ πρόσωπόν  
μου. πάσας τὰς  
37 (35) — ἡμέρας· [τά  
Δε λέγει  $\overline{\kappa\sigma}$ . ἐὰν] ὁ  
ψωθῇ ὁ οὐρανὸς εἰς  
τὸ μετέωρον· καὶ ἐ  
ὰν ταπεινωθῇ  
τὸ ἔδαφος τῆς γῆς  
[κάτω. καὶ] ἐγὼ οὐκ ἂ  
ποδοκιμῶ \* (πάν,)  
τὸ γένος ἰῆλ. περὶ  
II πάντων ὧν ἐποίη  
38 [σαν φησὶ  $\overline{\kappa\sigma}$ . ἰδού

<sup>1</sup> Syr. Cod. θεός

a—n—noid—

κ—n—n—

κa . l—l—

κ—n—n—

κiκi m—m—

κκ \* \* \*

κκ d—l—

κf—n— l— \* \*

l—i—n—κi

κi—n— i—n—κ

l—n— b— l—

. n—b—n— κ

\* \* \* \* \* 38

\* \* \* \* dκ

\* \* \* κi—

\* \* \* dda

\* \* \* \* \*

\* \* \* \* l—

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\* \* \* \* \*

miam—l— 35 (36)

\* \* \* l—l—

κ \* \* \* n

\* \* \* n—

\* \* \* \* n

a—m—l—κ

\* \* \* \* \*

\* \* \* \* \*

m—n— \* \* κ

a—l— κ 36 (37)

κ—n—n—

κ \* l—m

\* \* \* \* nκ

κi—n— i—n—κ

\* \* \* . nκ

l—i—n—κi

κ—n—i— κ—l—

n—n— m—n—

—ä—κ

a—m—l—n—

κ—n—n—

\* \* \* \* 37 (35)

\* \* \* \* i—



Cod. Chis. [λιπέτω ἡ φωνή σου  
 ἀπὸ] κλαυθμῶν. [καὶ  
 f. 61 a I οἱ ὀφθαλμοί σου ἀ  
 πὸ δακρύων. ὅτι  
 ἔστι μισθὸς τοῖς σοῖς  
 ἔργοις \* φησὶ  $\overline{\kappa\sigma'}$ ,  
 καὶ ἐπιστρέψουσιν  
 ἐκ γῆς ἐχθρῶν. \*  $\Sigma$   
 ἔσται ἐλπίς \* τῇ  
 ἐσχάτῃ<sup>1</sup> σου φησὶ  $\overline{\kappa\sigma'}$ ,  
 17 μόνιμον τοῖς σοῖς  
 τέκνοις, καὶ ἐπι  
 στρέψουσιν οἱ υἱοί σου  
 εἰς τὰ ὅρια αὐτῶ—  
 18 ἀκούων] ἤκουσα ἐ  
 φραὶμ [ὀδυρομένου<sup>2</sup>  
 ἐπαίδευσάς με.  
 καὶ οὐκ ἐπαιδεύθην.  
 ὥσπερ μόσχος οὐ  
 κ ἐδιδάχθην. ἐπὶ  
 στρεψόν με καὶ ἐπι

στρέψω· ὅτι σὺ  $\overline{\kappa\sigma}$  ὁ  
 19  $\overline{\theta\sigma}$  μου· ὅτι ὑστερο—  
 αἰχμαλωσίας μου  
 μετενόησα. καὶ ὕ  
 στερον τοῦ γυναι<sup>1</sup>  
 με ἐστέναξα. ἀφ' ἧ  
 μέρας αἰσχύνης·  
 καὶ ὑπέδειξά σοι.  
 11 ὅτι ἔλαβον ὀνειδισμ<sup>1</sup>  
 20 ἐκ νεότητός μου εἰ<sup>1</sup>  
 υἱὸς ἀγαπητὸς. ἐ  
 μοὶ ἐφραίμ· \* εἰς  
 παιδίον ἐντρυφῶ—  
 ὅτι ἀνθ' ὧν οἱ λόγοι  
 μου ἐν αὐτῷ εἰσὶ.  
 μνείαι μνησθήσο  
 μαι αὐτοῦ \* πάλιν,  
 διὰ τοῦτο ἔσπευσα  
 ἐπ' αὐτῷ ἐλεῶν  
 ἐλεήσω αὐτὸν φη  
 σὶ  $\overline{\kappa\sigma}$ ]

<sup>1</sup> sic<sup>2</sup> Syr. Cod. + καὶ εἶπεν

חַיִּים יְהוָה 18

יְהוָה יְהוָה

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יְהוָה יְהוָה

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חַיִּים \* \* \* \* Jer. xxxi.

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|------------|-------------------------------|---|
| Cod. Chis. | [ἥξουσιν] ἐπ' ἀγαθὰ           | τῆς λύπης αὐτῶν.                            |
|            | κῦ. ἐπὶ γῆν σίτου             | 14 * ÷ μεγαλυνῶ,'] καὶ                      |
|            | καὶ οἴνου καὶ καρπῶν          | μεθύσω τὴν ψυχὴν—                           |
|            | καὶ κτηνῶν. καὶ               | τῶν ἱερέων ÷ υἱῶν                           |
|            | προβάτων καὶ βο               | λευτῶν * πιότητος,                          |
|            | ῶν· καὶ ἔσται ἡ               | καὶ ὁ λαός μου τῶν                          |
|            | τυχῇ <sup>1</sup> αὐτῶν ὥσπερ | ἀγαθῶν μου ἐμπλη                            |
|            | ξύλον ἐγκαρπον· ὧ             | σθήσονται. * (εἶπε—                         |
|            | οὐ πεινάσουσιν ἔτι·           | 15 <sup>λδ</sup> <sup>κσ</sup> ,') οὕτως εἶ |
| 13         | Τότε χαρήσονται               | Πεν <sup>κσ</sup> · φωνὴ ἐν                 |
|            | παρθένοι ἐν συνα              | ραμᾷ ἠκούσθη· [θρῆ                          |
|            | γωγῇ νεανίσκων—               | νος καὶ κλαυθμός,                           |
|            | καὶ πρεσβύται χα              | ράχην ἀποκλαιο                              |
|            | ρήσονται· καὶ                 | μένει ἐπὶ τοῖς υἱοῖς                        |
|            | [στρέψω τὸ πένθος             | αὐτῆς. καὶ οὐκ ἤθε                          |
|            | αὐτῶν] εἰς χαρμό              | λε παύσασθαι * ἐ                            |
|            | σύνην. [καὶ ποιή              | πὲρ τοῖς υἱοῖς αὐτῆς,                       |
|            | σω αὐτοὺς εὐφραι              | 16 ὅτι οὐκ εἰσὶν οὐ <sup>2</sup>            |
|            | νομένους * ἀπὸ                | ως εἶπεν <sup>κσ</sup> · δια]               |

<sup>1</sup> Syr. Cod. ψυχῇ<sup>2</sup> sic



\* \* \* \*

A. S. L.

Cod. Chis. \* καὶ τεκνοποιήσῃ

\* ὄχλον πολὺν ἐν

\* αὐτοῖς. τυφλὸς §

\* χωλός· ἔγκυος καὶ

\* τίκτουσα ὁμοθυ

\* μαδὸν ἐκκλησία

\* μεγάλης· καὶ ἀπο

9 στρέψουσιν ὧδε· ἐν

κλαυθμῶι<sup>1</sup> ἐξήλθο—

καὶ ἐν παρακλή

σει ἀνάξω αὐτούς

αὐλίζων ἐπι<sup>2</sup> διώ

ρυγας ὑδάτων.

ἐν ὁδῶι ὀρθῇ· καὶ

οὐ μὴ πλανηθῶσι—

ἐν αὐτῇ· ὅτι ἐγενό

μην τῶι ἰῆλ εἰς πρᾶ

[καὶ ἐφραῖμ.] πρω

10 — τότοκός μου ἐστίν· ἃ

κούσασθε λόγον κῦ

ἔθνη. καὶ ἀναγγείλα

τε εἰς νήσους τὰς μα

f. 60b I κρᾶν· <sup>3</sup>εἶπατε<sup>4</sup>.ὁ λικμήσας<sup>5</sup> τὸν ἰῆλ

συνάξει αὐτὸν· §

φυλάξει αὐτὸν. ὡς

ὁ βόσκων τὸ ποί

11 μνιον αὐτοῦ. ὅτι ἐ

λυτρώσατο κς τὸν

ἰακώβ· ἐξείλετο

αὐτὸν ἐκ χειρὸς στε

ρεωτέρου αὐτοῦ §

12 ἥξουσιν καὶ εὐφραν

θήσονται· καὶ \* ἀ

γαλλιάσονται· ἐν

τῶι ὄρει σιών· καὶ

Syriac Codex

<sup>1</sup> + γὰρ<sup>3</sup> + καὶ<sup>4</sup> + οὕτως<sup>5</sup> ποιήσας

Codex Chisianus

<sup>2</sup> sic

[illegible]



Cod. Chis.

4 [ἐποικοδο

7  $\overline{\kappa\nu}$  [ $\overline{\theta\nu}$  ὑμῶν·] οὕτως

f. 60 a I

μήσω σε. καὶ οἰκο

εἶπεν  $\overline{\kappa\sigma}$ · \* (ἀγαλλιδομηθήσῃ<sup>1</sup> παρ<sup>θ</sup>ν<sup>ο</sup>.

ἀσθε,') τῷ ἰακώβ·

ἰῆλ· ἔτι λήψῃ<sup>1</sup>] τύμ

εὐφράνθητε καὶ

πανόν σου. καὶ ἐξε

χρεμετίσατε<sup>3</sup>. ἐπὶ

λέυση μετὰ συνα

κεφαλὴν ἐθνῶν·

γωγῆς παιζόντων.

ἀκουστὰ ποιήσα

5 ἔτι φυτεύσετε ἀμπε

τε. καὶ αἰνέσατε

λῶνας ἐν ὄρει<sup>2</sup> σα<sup>4</sup>εἶπατε· ἐσωσε  $\overline{\kappa\sigma}$ 

μαρείας. φυτεύσα

τὸν λαὸν αὐτῶν· τὸ

τε φυτείας. καὶ αἱ

κατάλοιπον ἰῆλ·

6 νεσατε. ὅτι ἔστιν ἡ

II 8 ἰδοὺ ἐγὼ ἄγω αὐτοὺς

μέρα κλήσεως ἀ

ἀπο γῆς βορρᾶ. [Σ

πολογουμένου ἐν

\* συνάξω αὐτοὺς ἀ

ὄρεσιν ἐφραίμ·

\* πρὸ ἐσχάτου τῆς γῆς

Ἀνάστητε καὶ ἀνα

\* ἐν ἐορτῇ φασέχ·]

βητε εἰς σ[ιὼν] πρὸς

<sup>1</sup> sic<sup>2</sup> Syr. Cod. ὄρεσι<sup>3</sup> Syr. Cod. διασκιρτήσατε<sup>4</sup> Syr. Cod. + καὶ

7 לבת אמי מ"א

ל. י. ג. ב. א.

אָנזאָגן אַזאָגן אַזאָגן אַזאָגן אַזאָגן

1-2 5000

am...i

\_\_\_\_\_

צ. מ. י. ג.      ע. ב. ג. ד.

א-ב-ג-ד

ନିଉ\_\_\_\_\_ସ୍କା

כי-ח      יא-ז

m \_ \_ \ m \_ \_ q \_ \_ !

# h i j k

1. K i e k

К. — К. Км 8

५४

am\_\_\_\_\_

Σύμφωνα με το

Καταγράφεται

\* \* \* \* \*

\* \* \* \* \*

\* \* \* \* \*

\* \* \* \* \*

\* \* \* \* \*

-----<sup>2</sup>-----<sup>2</sup> Jer. xxxi.

\_\_\_\_\_

ကုသလသမ္ပဒ

— 12 —

مجلس

----- 5

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\_\_\_\_\_sins

Kia-ya

— 1 — \* \*

א-ב-ג ד-ה-ו ז-ח-ט י-כ-ל

א-נ-ב-ד

דבר 6

К. — — — — — а. — — — — —

2-1-1907

מ-ב-ג-ד-ה

K. Yalack

Kia-fo

२-----१८१

a — — — — — a — — — — —

\_\_\_\_\_

الحج \* \*

ॐ नमो भगवते वासुदेवाय

Cod. Chis.  
f. 58a II

καὶ αἱ χεῖρες αὐτῶν  
ἐπὶ τῆς ὀσφύος αὐ  
τοῦ \* ὥς τικτούσης,  
ἐστράφησαν πάντα \*  
[πρόσωπα·, εἰς  
ἵκτερον ÷ ἐγενήθη·,

7 \* οὐαί, ὅτι μεγάλη ἡ  
ἡμέρα ἐκείνη, καὶ  
οὐκ ἔστι τοιαύτη· §

f. 58b I χρόνος στενὸς ἔστι τῷ

8 Ἰακώβ, καὶ ἀπὸ τοῦ  
του σωθήσεται· \* §  
ἔσται, ἐν τῇ ἡμέρᾳ  
ἐκείνῃ εἶπεν κς  
\* τῶν δυνάμεων,  
συντρίψω τὸν ζυ  
γὸν ἀπὸ τραχήλου  
αὐτῶν, καὶ τοὺς δε  
σμὸνς αὐτῶν] διαρ  
ρήξω· καὶ οὐκ ἐρ  
γῶνται αὐτοὶ ἔτι.

9 ἀλλοτρίοις· καὶ<sup>1</sup> ἐρ  
γῶνται κῶι θῶι αὐ  
των, καὶ τὸν δαδ  
βασιλέα αὐτῶν \*  
(ὄν) ἀναστήσω αὐτοῖς·

10 \* σὺ δὲ μὴ φοβῶν παῖς  
μου Ἰακώβ, λέγει κς·  
<sup>2</sup>μὴ δειλιάσης ἱῆλ.  
ὅτι ἰδὼν ἐγὼ σώζω  
σε μακρόθεν· καὶ  
τὸ σπέρμα σου ἀ  
πὸ τῆς αἰχμαλω

— σίας αὐτῶν· καὶ  
ἐπιστρέψει [Ἰακώβ

11 καὶ ἡσυχάσει καὶ ἐν  
παθήσει· καὶ \* οὐκ  
ἔσται ὁ ἐκφοβῶν.

11 ὅτι μετὰ σοῦ εἰμι κς  
τοῦ σώζειν<sup>3</sup> σε. ὅ  
τι ποιήσω ἐκλει  
ψιν ἐν παῖσι τοῖς  
ἔθνεσιν. εἰς οὓς δι  
εσκόρπισά σε ἐκεῖ  
σε δὲ οὐ ποιήσωσιν  
τέλειαν· καὶ παι  
δεύσω σε εἰς κρίσι—  
καὶ ἀθῶν οὐκ ἀ

12 θωώσω σε· οὐ  
τως εἶπεν κς· ἀνε  
στήσω τὸ συντριμ  
μά σου, ἀλγερὰ.  
ἡ πληγὴ σου]

<sup>1</sup> Syr. Cod. ἀλλὰ<sup>2</sup> Syr. Cod. + καὶ<sup>3</sup> sic

: a u e a k  
 a l a u k l a  
 a a a a m  
 k i a a l  
 a l a u k l a 9  
 k i a a l  
 a m m a k  
 a a a a l a  
 a m a l a  
 a m l a k  
 k l a , a d i k 10  
 a l a a u d i  
 i k a a a a  
 k l a \* k i a  
 a m i d i d i  
 a k i a k  
 k a k a m a  
 a l a a a a  
 k a u i a  
 a a i a  
 a m d i a a  
 a d i a

Jer. xxx.  
 6 b  
 a a k l a  
 i a k l a  
 a m \* \* \*  
 k d i a a m  
 a m d i a  
 a m l a  
 \* \* \* \* \*  
 \* \* \* \* \*  
 \* \* \* \* \* 7  
 a m \* \* \*  
 a k \* \* \*  
 \* \* \* \* \*  
 a \* \* \* \*  
 a a \* \* \*  
 a \* \* \* \* 8  
 \* \* \* \* \*  
 k \* \* \* \*  
 d \* \* \* \*  
 \* \* \* \* \*  
 \* \* \* \* \*  
 \* \* \* \* \*  
 \* \* \* \* \*  
 \* \* \* \* \*



Cod. Chis.  
f. 57 b II

32 [δε

α<sup>1</sup> τὸντο οὕτως εἶπεν

κς· ἰδὸν ἐγὼ ἐπι

σκέψομαι ἐπὶ σα

f. 58 a I

μαίαν \* τὸν αἰλανί

την \* καὶ ἐπὶ τὸ γέ

νος αὐτοῦ. καὶ οὐκ ἔ

σται αὐτῷ ανος \* κα

θήμενος, ἐν μέ

σω<sup>1</sup> ὑμῶν. τὸν ἰδεῖν

τὰ ἀγαθὰ ἃ ἐγὼ ποι

ήσω] ὑμῖν \* λέγει

κς. ὅτι ἔκκλισιν

ἐλά \* λησε κατὰ

xxx. I — κῦ· ὁ λόγος

‘Ο γενόμενος πρὸς

ἱερεμίαν παρὰ

2 κῦ εἰπεῖν· οὕτως

εἶπεν κς ὁ θς ἰηλ.

λέγων· γράψον \*

σεαυτῷ, πάντας

τοὺς λόγους. οὓς ἐ

χρημάτισα πρὸς

3 σὲ ἐπὶ<sup>1</sup> βιβλίου. ὅτι

ἰδὸν ἡμέραι ἐρχον

ται φησὶ κς καὶ ἂ

ποστρέψω τὴν ἂ

ποικίαν λαοῦ μου

ἰηλ καὶ ἰούδα εἶ

πεν κς· καὶ ἀνα

στρέψω αὐτοὺς εἰς

II τὴν γῆν ἣν ἔδωκα

τοῖς πατράσιν αὐ

τῶν. καὶ κυριεύσου

4 — σιν αὐτῆς· καὶ

‘Οὗτοι οἱ λόγοι οὓς ἐλά

λησε κς ἐπὶ ἰηλ. § \*

5 ἐπὶ ἰούδαν· οὕτως

εἶπεν κς· φωνήν

φόβου. ἀκούσεσθε·

φόβος, καὶ οὐκ ἔστιν

6 — εἰρήνη· ἐρωτή

σατε \* (δὴ,) καὶ ἴδε

τε. εἰ [ἔτεκεν ἄρσεν·

÷ καὶ περὶ φόβου.

÷ ἐν ᾧ καθεξουσιν

ὁσφὴν ÷ καὶ σρίαν,

διότι ἐώρακα πάν

τα ἄνον. δυνατόν]

<sup>1</sup> sic



Cod. Chis.  
f. 26 b I

27 [μοιχεία  
καὶ χρεμετισμός σου.  
καὶ ἡ ἀπαλλοτρίωσις  
— πορνείας σου· ἐπὶ  
τῶν βουνῶν καὶ ἐν  
τοῖς ἀγροῖς. ἑώρα  
κα τὰ βδελύγμα  
— τά σου οὐαί σοι ἰε  
ρουσαλήμ, ὅτι οὐ  
κ ἐκαθαρίσθης ὅπι  
σω μου. ἕως τίνος  
xiv. I ἔτι καὶ ἐγένετο  
λογος κυ πρὸς ἱερε  
μίαν περὶ \* λό  
γων, τῆς ἀβροχι  
2 — ας ἐπένθησεν ἰ  
ουδαία· καὶ αἱ πύ  
II λαι αὐτῆς· ἐκε  
νώθησαν καὶ ἐσκο  
τώθησαν ἐπὶ τῆς  
γῆς. καὶ ἡ κραυγὴ  
της ἰλὴμ ἀνέβη.  
3 καὶ οἱ μεγιστᾶνες αὐ  
τῆς· ἀπέστειλαν τοὺς  
νεωτέρους αὐτῶν  
ἐφ' ὕδωρ· ἦλθον  
ἐπὶ τὰ φρέατα. Σ  
οὐχ εὗρον ὕδωρ·  
ἀπέστρεψαν τὰ ἀγγεῖ  
α αὐτῶν κενά· \* ἦι

σχύνθησαν καὶ ἐνε  
τράπησαν. \* καὶ  
ἐπεκάλυψαν τὴν  
κεφαλὴν \* αὐτῶν  
4 καὶ τὰ ἔργα τῆς γῆς  
ἐξέλιπεν. ὅτι οὐ  
κ ἦν ὑετὸς ἐπὶ τὴν  
γῆν· ἡσχύνθη  
σαν γεωργοί.] ἔπε  
κάλυψαν τὴν κεφα  
5 λήν<sup>1</sup> αὐτῶν. καὶ [ἐ  
λαφοί] ἐν ἀγρῶι [ἔτε  
κον. \*] καὶ ἐγκατέλι  
πον. ὅτι οὐκ ἦν βο  
f. 27 a I 6 τάνη· ὄνοι ἄγριοι ἔ  
στησαν ἐπὶ νάπαις·  
+ εἰλκυσαν ἄνεμον \*  
ὡς δράκων· ἐξέ  
λιπον οἱ ὀφθαλμοὶ  
αὐτῶν. ὅτι οὐκ ἦν  
χόρτος ἀπὸ [λαοῦ  
7 — ἀδικίας· εἰ αἱ ἁμαρ  
ταίαι ἡμῶν ἀντέστη  
σαν ἡμῖν κε. ποιή  
σον ἕνεκεν τοῦ ὀνόμα  
τός σου. ὅτι πολλὰ  
αἱ ἁμαρτίαι ἡμῶν  
ἐναντίον σου· σὸι ἡ  
μάρτομεν]

<sup>1</sup> sic

M. D. G.



Cod. Chis.  
f. 26 a I

19 [—πόλεις αἱ πρὸς νό  
τον συνεκλείσθη  
σαν. καὶ οὐκ ἦν ὁ ἀ  
νοίγων· ἀπὼι  
κίσθη ἰούδας· συ  
νετέλεσεν ἀποικί  
αν. ἀνταποδόσε  
20 —ων· ἀνάλαβε ὁ  
φθαλμούς σου· ἰε  
ρουσαλήμ· καὶ ἴ  
δε τοὺς ἐρχομένους  
— ἀπὸ βορρᾶ· πῶυ  
ἐστι τὸ ποίμνιον ὃ ἐ  
δόθη σοι. πρόβα  
21 τα δοξης σου· τί ἐ  
ρεῖς. ὅτ' ἂν ἐπισκέ  
πτωνταί σε· καὶ σὺ  
ἐδίδαξας αὐτοὺς ἐ  
πὶ σὲ μαθήματα  
εἰς ἀρχὴν <sup>8</sup> σ<sup>1</sup> οὐκ ὦ  
δῖνες καθέξουσί σε  
καθὼς γυνᾶικα τί  
22 —κτουσαν; καὶ ἐὰν  
εἴπης<sup>2</sup> ἐν τῇ καρ  
δίᾳ σου. διὰ τί ἀ  
πήντησέ μοι τᾶυ  
τα. διὰ τὸ πλῆθος

<sup>1</sup> <sup>8</sup> σ<sup>1</sup> manu recentiore

τῆς ἀδικίας σου. ἀ  
νεκαλύφθη τὰ ὀπί  
σθιά σου· παραδει  
γματισθῆναι τὰς  
23 πτέρνας σου· εἰ  
Ἀλλάξεται αἰθίοψ τὸ  
δέρμα αὐτοῦ. καὶ  
πάρδαλις τὰ ποι  
κίλματα αὐτῆς <sup>2</sup> Σ  
ὕμεῖς δύνασθε ἐϋ  
ποιῆσαι. μεμαθη  
κότες τὰ κακά·  
24 καὶ διέσπειρα αὐ  
τοὺς ὡς φρύγανα  
φερόμενα ἀπὸ ἀνέ  
f. 26 b I μου ✕ εἰς ἔρημον·  
25 οὗτος ὁ κλῆρος<sup>2</sup> σου Σ  
μερίς· τοῦ ἀπειθεῖ—  
ύμᾱς ἐμοὶ λέγει <sup>8</sup> κς·  
ὅτι ἐπελάθου μου.  
καὶ ἤλπισας ἐπὶ ψεύ  
26 δεσι. καὶ ἐγὼ ἀποκα  
λύψω τὰ ὀπίσω σου  
ἐπὶ προσώπόν σου.  
καὶ ὀφθήσεται ἡ ἀ  
τιμία σου.]

<sup>2</sup> sic

Fragment  
II f. 2a ]

## JEREMIAH XIII. 19—26.

10

[illegible][illegible]

A. S. L.

Cod. Chis.  
f. 24 b I

17 [ἐὰν δε μὴ  
ἐπιστρέψωσι. καὶ ἐ  
ξαρώ<sup>1</sup> τὸ ἔθνος ἐκεῖ  
νο ἐξάρσει καὶ ἀπώ  
xiii. I λεια \* φῆ  $\overline{\kappa\sigma}$ . τὰ  
δε λέγει  $\overline{\kappa\sigma}$  \* πρὸς με·  
βάδισον καὶ κτῆσαι  
σεαυτῶι περίζω  
II μα λινῶν. καὶ πε  
ρίθου περὶ τὴν ὁ  
σφῦν σου. καὶ ἐν ὕ  
δατι οὐ διελεύσεται·  
2 Καὶ ἐκτῆσάμην τὸ  
περίζωμα κατὰ

τὸν λόγον κυ. καὶ πε  
ριέθηκα περὶ τὴν  
3 ὀσφῦν μου·] καὶ ἐγε  
νήθη λόγος κυ πρὸς  
με [δεύτερον, λέγων·]  
4 λάβε τὸ περίζω  
μα \* ὃ ἐκτήσω, τὸ  
περὶ τὴν ὀσ[φῦν σου.  
καὶ ἀνάσθητε καὶ βά  
δισον ἐπὶ τὸν ἐνφρά  
την. καὶ κατάκρυ  
ψον αὐτὸ ἐκεῖ. ἐν τῇ  
τρυμαλιᾷ τῆς πέ  
τρας· \*]

<sup>1</sup> sic





Cod. Chis.  
f. 24 a II

12 [ἐπὶ πᾶσαν διέκβο  
λὴν ἐν τῇ ἐρήμῳ.  
ἤλθοσαν ταλαιπω  
— ροῦντες· ὅτι] μά  
χαιρα τοῦ κυ κατα  
φάγεται ἀπὸ ἄκρου  
τῆς γῆς. ἕως ἄκρου  
τῆς γῆς· οὐκ ἔστιν  
εἰρήνη πάσῃ σαρ  
13 κί· ἐσπείρατε πυ  
ροὺς. καὶ ἀκάνθας  
ἐθερίσατε· οἱ κλη  
ροὶ αὐτῶν. οὐκ ὥφε  
λήσουσιν αὐτούς·  
— αἰσχύνηθητε ἀπὸ  
καυχήσεως ὑμῶν,  
ἀπὸ ὀνειδισμοῦ ἐναν  
14 —τίον κυ· ὅτι τὰ  
δε λέγει κς. περὶ  
πάντων τῶν γει  
τόνων [τῶν πονη  
ρῶν. τῶν ἀπτομέ  
νων τῆς κληρονο  
μίας μου. ἥς ἐμέ  
ρισα τῷ λαῷ μου\*

f. 24 b I

τῷ ἰηλ'· ἰδὸν ἐγὼ  
ἀνασπῶ αὐτοὺς ἀ  
πὸ τῆς γῆς αὐτῶ —,  
καὶ τὸν οἶκον ἰούδα  
ἐκβαλῶ ἐκ μέσου  
15 αὐτῶν· καὶ ἔσται με  
τὰ τὸ ἐκβαλεῖν με  
αὐτοὺς. ἐπιστρέψω  
καὶ ἐλεήσω αὐτοὺς.  
καὶ κατοικιῶ<sup>1</sup> αὐτοὺς  
ἕκαστον εἰς τὴν  
κληρονομίαν αὐτοῦ.  
καὶ ἕκαστον εἰς τὴν  
16 — γῆν αὐτοῦ· καὶ ἔ  
σται ἐὰν μαθόντες  
μάθωσι τὴν ὁδόν  
τοῦ λαοῦ μου. τοῦ ο  
μνύειν ἐν τῇ βάαλ  
καὶ οἰκοδομηθήσο—  
ται ἐν μέσῳ τοῦ λα  
17 οῦ μου· ἐὰν δὲ μὴ  
ἐπιστρέψωσι. καὶ ἐ  
ξαρώ<sup>1</sup> τὸ ἔθνος ἐκεῖ  
νο ἐξάρσει καὶ ἀπώ  
λεια \* φῆ [κς']

<sup>1</sup> sic

[illegible]

20 εἰσάξω γὰρ αὐτοὺς

. . . . .

. . . . .

. . . . .

. . . . .

21 . . . . .

. . . . .

. . . . .

. . . . τὴν πονηρίαν

. . . . .

σήμερον . . . . .

. . . . .

. . . . .

. . . . .

. . . . .

. . . . .

. . . . .

. . . . .

τῆς διαθήκης Κυρίου λέγων

26 λαβόντες <sup>1</sup>τὸ βιβλίον τοῦ νόμου  
τούτου<sup>1</sup>

[θήσετε] αὐτὸ ἐκ πλαγίων

[τῆς κιβωτοῦ τῆς] διαθήκης

[Κυρίου τοῦ θεοῦ ὑμῶν, καὶ ἔσται  
27 ἐκεῖ ἐν σοὶ εἰς μαρτύριον· ὅτι ἐγὼ  
ἐπίσταμαι τὸν ἐρεθισμόν σου]

[καὶ τὸν τράχηλόν σου] τὸν σκληρόν.

[ἔτι γὰρ ἐμοῦ ζῶντος μεθ' ὑμῶν σήμερον

παραπικραίνοντες ἦτε τὰ πρὸς τὸν θεόν<sup>2</sup>.

πῶς οὐχὶ καὶ ἔσχατον] τοῦ θανάτου  
μου;

28 [ἐκκλησιάσατε πρὸς μὲ] τοὺς φυλάρ-  
χους ὑμῶν

καὶ τοὺς κριτὰς<sup>3</sup> ὑμῶν

καὶ τοὺς γραμματοεισαγωγεῖς<sup>4</sup> ὑμῶν,  
[ἵνα] λαλήσω

εἰς τὰ ὦτα αὐτῶν<sup>5</sup> [πάντας] τοὺς λόγους  
[τούτους,]

καὶ διαμαρτύρομαι αὐτοῖς τὸν τε οὐρανὸν

29 καὶ τὴν γῆν. [οἶδα γὰρ ὅτι

ἔσχατον τῆς τελευτῆς μου ἀνομία

<sup>6</sup>ἀνομήσετε, καὶ ἐκκλινεῖτε]

. . . . .

. . . . .

. . . . .

Syriac Codex

<sup>1</sup> τὸν νόμον τούτου    <sup>2</sup> Κύριον    <sup>3</sup> ἄρχοντας    <sup>4</sup> γραμματεῖς    <sup>5</sup> ὑμῶν    <sup>6</sup> + ὑμεῖς

יְהוָה קִיָּם קִמְּתוֹ 25

קִמְּתוֹ יְהוָה 26

מִיָּדָה מִתּוֹ \* \*

קִמְּתוֹ \* \* \*

\* \* \* אֶת \* \* 27

\* \* קִמְּתוֹ \* \*

\* \* קִיָּם \* \*

\* \* קִיָּם \* \*

\* \* אֶת \* \*

יְהוָה קִיָּם \* \* 28

\* \* יֵד \* אֶת

אֶת \* \* אֶת

אֶת \* אֶת

אֶת אֶת אֶת

\* \* \* קִיָּם 29

\* \* \* \* \*

\* \* \* אֶת

\* \* \* \* \*

\* \* \* \* \*

\* \* \* \* \*

אֶת אֶת אֶת

Deut.  
xxxi. 20

\* \* \* \* \*

\* \* אֶת \* \*

\* \* \* \* \*

\* \* \* \* \*

\* \* \* \* \*

\* \* אֶת \* \*

\* \* אֶת \* \* 2 I

אֶת \* \* \*

אֶת אֶת \* \*

אֶת אֶת \* \*

אֶת \* \* אֶת

אֶת \* \* אֶת

אֶת אֶת אֶת \* \*

\* \* \* \* \*

\* \* \* \* אֶת

\* \* \* \* אֶת

\* \* אֶת \* \*

\* \* \* \* \*

\* \* \* \* \*

perit pars folii inferior

M. D. G.



3 [Κύριος] ὁ θεός σου ὁ προπορευόμενος πρὸ προσώ-  
που σου·

οὗτος ἐξολεθρεύσει [τὰ ἔθνη ταῦτα]

ἀπὸ προσώπου σου, καὶ κατακληρονομήσεις

αὐτούς· καὶ Ἰησοῦς<sup>1</sup> ὁ

προπορευόμενος πρὸ προσώπου σου, καθὰ ἐλάλησεν

4 Κύριος. καὶ ποιήσει (Κύριος ὁ θεός σου) αὐ[τοῖς]

κ[αθὰ] ἐποίησεν Σηὼν (καὶ Ὠγ),

τοῖς δυσὶ βασιλεύσιν<sup>2</sup> τῶν Ἀμορραίων (οἳ ἦσαν  
πέραν τοῦ Ἰορδάνου), καὶ τῇ γῇ αὐτῶν, (καθότι  
ἐξωλέθρευσεν αὐτούς).

7 Καὶ ἐκάλεσεν Μωυσῆς Ἰησοῦν καὶ εἶπεν

αὐτῷ ἔναντι παντὸς Ἰσραήλ

Ἀνδρίζου καὶ ἴσχυε· σὺ γὰρ

(εἰς)ελεύσῃ πρὸ προσώπου τοῦ λαοῦ (τούτου)

εἰς τὴν γῆν ἣν ὤμοσεν Κύριος

τοῖς πατ[ράσιν] ἡμῶν δοῦναι αὐτοῖς, καὶ σὺ

8 κατα]κλ[ηρονομήσεις αὐτοῖς. καὶ Κύριος] ὁ

(συν)πορευόμενος<sup>3</sup> μετὰ σοῦ<sup>3</sup> [οὐκ ἀνήσει

σε οὐδὲ μὴ ἐνκαταλίπη σε,]

12 Ἰσραήλ (εἰς τὰ ὦτα αὐτῶν·) ἐκκλησιάσας<sup>4</sup> τὸν  
λαόν,

τοὺς ἄνδρας καὶ τὰς γυναῖκας καὶ τὰ ἔκγονα

καὶ τὸν προσήλυτον τὸν ἐν ταῖς πόλεσιν ὑμῶν<sup>5</sup>

ἵνα ἀκούσωσιν καὶ (ἵνα) μάθωσιν

φοβέισθαι<sup>6</sup> Κύριον τὸν θεὸν ὑμῶν<sup>7</sup>,

καὶ ἀκούσονται<sup>8</sup> ποιεῖν πάντας

τοὺς λόγους τοῦ [νό]μου τού[του].

13<sup>9</sup> καὶ οἱ υἱοὶ αὐτῶν (οἳ οὐκ οἶδασιν ἀκούσονται, καὶ  
μαθήσονται φοβέισθαι Κύριον τὸν θεόν σου)  
πάσας

τὰς ἡμέρας ὅ[σας αὐτοὶ] ζῶσιν ἐπὶ

τῆς γῆς (εἰς ἣν ὑμεῖς διαβαίνετε τὸν Ἰορδάνην

14 ἐκεῖ κληρονομεῖν αὐτήν.) Καὶ εἶπεν Κύριος  
πρὸς Μωυσῆν

Ἴδου<sup>10</sup> ἡγγίκασιν αἱ ἡμέραι

τοῦ θανάτου σου· κάλεσον Ἰησοῦν,

καὶ στήτε<sup>11</sup> παρὰ τὰς θύρας τῆς σκηνῆς<sup>11</sup>

τοῦ μαρτυρίου, (καὶ ἐντελοῦμαι αὐτῷ.) καὶ ἐπορεύθη

Μωυσῆς καὶ Ἰησοῦς (εἰς τὴν σκηνὴν τοῦ μαρτυ-  
ρίου), καὶ ἔστησαν

<sup>11</sup> παρὰ τὰς θύρας τῆς σκηνῆς<sup>11</sup> τοῦ μαρτυρίου.

15 [καὶ κατέβη Κύριος ἐν νεφέλῃ,

καὶ ἔστη παρὰ τὰς θύρας]

#### Syriac Codex

<sup>1</sup> + οὗτος      <sup>2</sup> τῷ βασιλεῖ      <sup>3</sup> πρὸ προσώπου σου  
<sup>7</sup> σου<sup>7</sup>      <sup>8</sup> τηρῶνται      <sup>9</sup> + αὐτοὶ

<sup>4</sup> Ἐκκλησιάσατε      <sup>5</sup> σου      <sup>6</sup> καὶ φοβῶνται  
<sup>10</sup> + νῦν      <sup>11</sup> παρὰ τὴν σκηνὴν

כלם \* \* אַחַד לַיָּמִים 12

כִּלְכֵּל כְּעִינֵהוּ כִּי־יָבֹא

יְהוָה יִבְרַח<sup>2</sup> כִּי־יָבֹא

אֶל־כָּל־הָאָדָם אֲשֶׁר־יִשְׁמָעֵל

יְהוָה כִּי־יִשְׁמָעֵל אֶל־כָּל־הָאָדָם

לֹא־יִשְׁמָעֵל אֶל־כָּל־הָאָדָם

אֶל־כָּל־הָאָדָם אֲשֶׁר־יִשְׁמָעֵל

לֹא־יִשְׁמָעֵל אֶל־כָּל־הָאָדָם 13

לֹא־יִשְׁמָעֵל אֶל־כָּל־הָאָדָם

יִשְׁמָעֵל אֶל־כָּל־הָאָדָם כִּי־יָבֹא 14

אֶל־כָּל־הָאָדָם אֲשֶׁר־יִשְׁמָעֵל

אֶל־כָּל־הָאָדָם אֲשֶׁר־יִשְׁמָעֵל

אֶל־כָּל־הָאָדָם אֲשֶׁר־יִשְׁמָעֵל

אֶל־כָּל־הָאָדָם אֲשֶׁר־יִשְׁמָעֵל

אֶל־כָּל־הָאָדָם אֲשֶׁר־יִשְׁמָעֵל

אֶל־כָּל־הָאָדָם אֲשֶׁר־יִשְׁמָעֵל

\* \* \* \* \*

\* \* \* \* \*

יְהוָה יִבְרַח<sup>1</sup> כִּי־יָבֹא Deut.  
xxx. 3

אֶל־כָּל־הָאָדָם אֲשֶׁר־יִשְׁמָעֵל

אֶל־כָּל־הָאָדָם אֲשֶׁר־יִשְׁמָעֵל

אֶל־כָּל־הָאָדָם אֲשֶׁר־יִשְׁמָעֵל

אֶל־כָּל־הָאָדָם אֲשֶׁר־יִשְׁמָעֵל

אֶל־כָּל־הָאָדָם אֲשֶׁר־יִשְׁמָעֵל 4

אֶל־כָּל־הָאָדָם אֲשֶׁר־יִשְׁמָעֵל

אֶל־כָּל־הָאָדָם אֲשֶׁר־יִשְׁמָעֵל

אֶל־כָּל־הָאָדָם אֲשֶׁר־יִשְׁמָעֵל

אֶל־כָּל־הָאָדָם אֲשֶׁר־יִשְׁמָעֵל 7

אֶל־כָּל־הָאָדָם אֲשֶׁר־יִשְׁמָעֵל

אֶל־כָּל־הָאָדָם אֲשֶׁר־יִשְׁמָעֵל

אֶל־כָּל־הָאָדָם אֲשֶׁר־יִשְׁמָעֵל

אֶל־כָּל־הָאָדָם אֲשֶׁר־יִשְׁמָעֵל

אֶל־כָּל־הָאָדָם אֲשֶׁר־יִשְׁמָעֵל

אֶל־כָּל־הָאָדָם אֲשֶׁר־יִשְׁמָעֵל 8

אֶל־כָּל־הָאָדָם אֲשֶׁר־יִשְׁמָעֵל

\* \* \* \* \*

<sup>1</sup> Cod. אֶל־כָּל־הָאָדָם

<sup>2</sup> sic in Cod.

periit pars folii inferior

## NOTE.

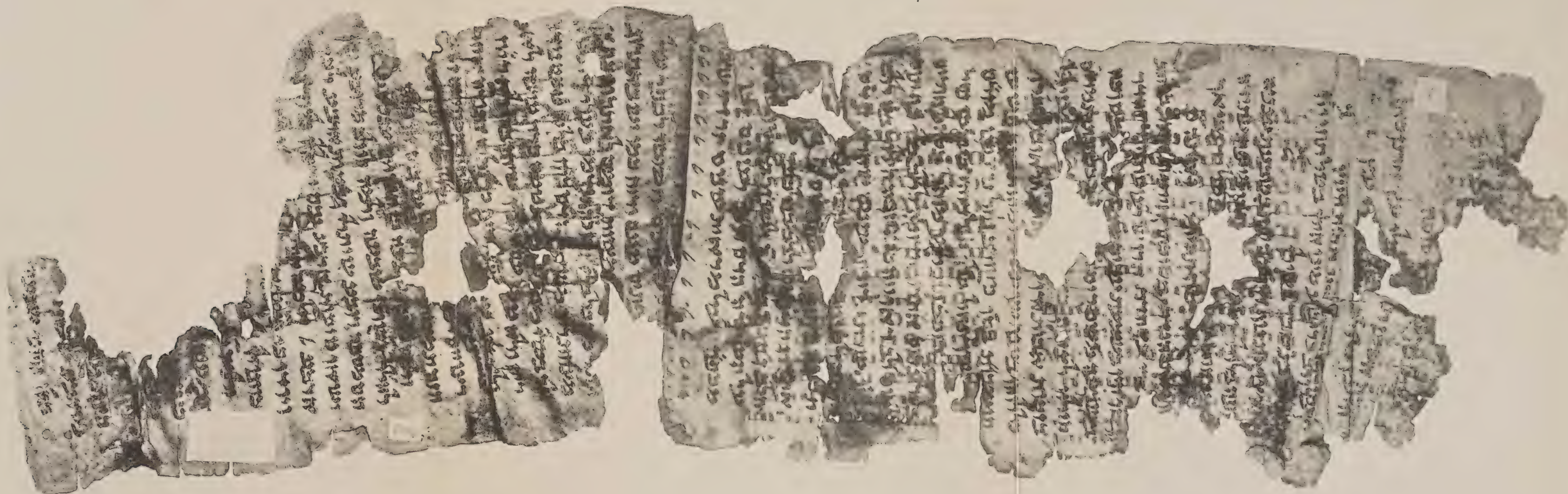
In the Greek translations which accompany the Biblical texts deciphered from these fragments, we give, for Deuteronomy, the text of Dr Swete's edition of the Septuagint; for Jeremiah that of the Codex Chisianus (88)=R. VIII. 45 in the Chigi Library; for Hosea and Joel that of the Codex Marchalianus; and for the New Testament fragments that of Westcott and Hort.

We have indicated those points in which the Syriac differs from the Greek:

1. By *square* brackets enclosing such words as are lacking in the Syriac from the bad condition of the MSS.
2. By *round* brackets enclosing such words as are lacking in the Syriac by the intention of the translator.
3. By footnotes such words and phrases as are pleonastic in the Syriac, or which exhibit any other kind of variation.

The text of the Codex Chisianus has been copied by Professor Guidi line for line with the original, of which it preserves all the peculiarities. But in those Greek texts, which are taken from editions already published, we have followed as nearly as possible the order of the Syriac version.





FRAGMENT I<sup>a</sup>

FRAGMENT VIII<sup>a</sup>









FRAGMENT II

f. 1<sup>a</sup>

f. 2<sup>b</sup>







[illegible]

וְיָבֹרֵךְ בְּכָל יוֹם וְיִשְׁמַח אֶת עַמּוּלָא וְיַעֲלֶה  
אֶת שְׂמֵיךְ וְיַחֲזִיק בְּרִייתָא וְיַעֲלֶה דְיוֹמָא  
וְיַשְׁלֵם לְשׁוֹנוֹ וְיַבְרִיךְ בְּכָל יוֹם  
וְיַשְׁלֵם לְשׁוֹנוֹ וְיַבְרִיךְ בְּכָל יוֹם  
וְיַשְׁלֵם לְשׁוֹנוֹ וְיַבְרִיךְ בְּכָל יוֹם  
וְיַשְׁלֵם לְשׁוֹנוֹ וְיַבְרִיךְ בְּכָל יוֹם

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[illegible]

## FRAGMENT IX



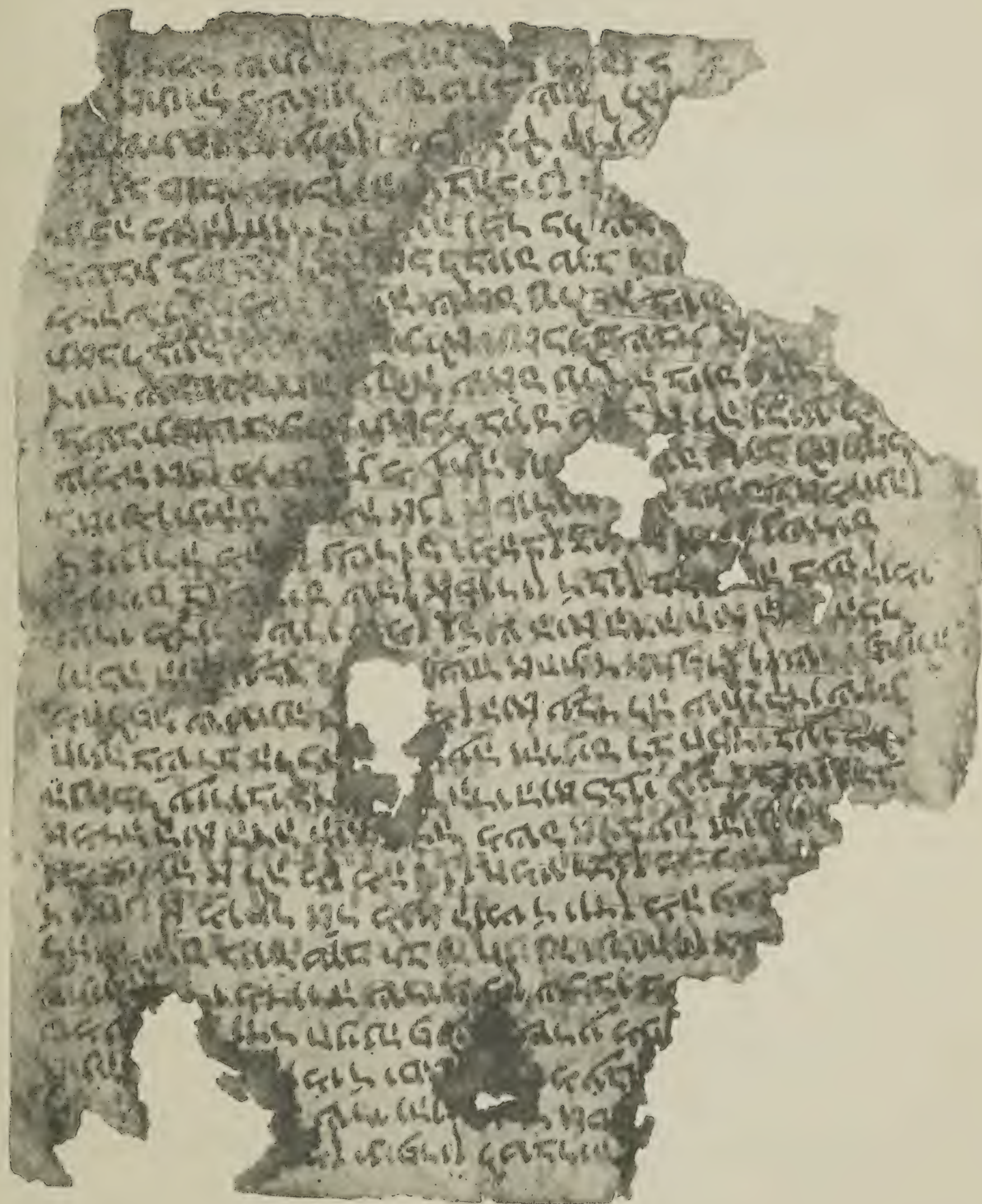






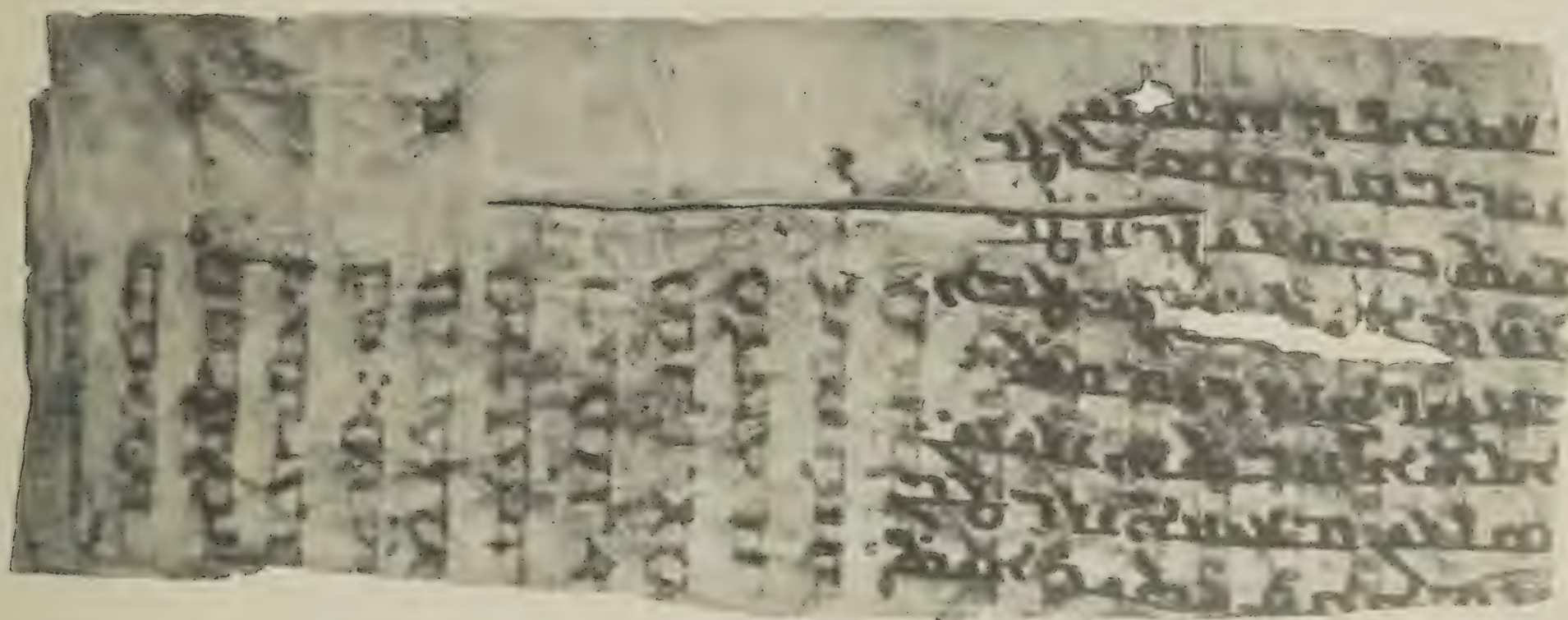




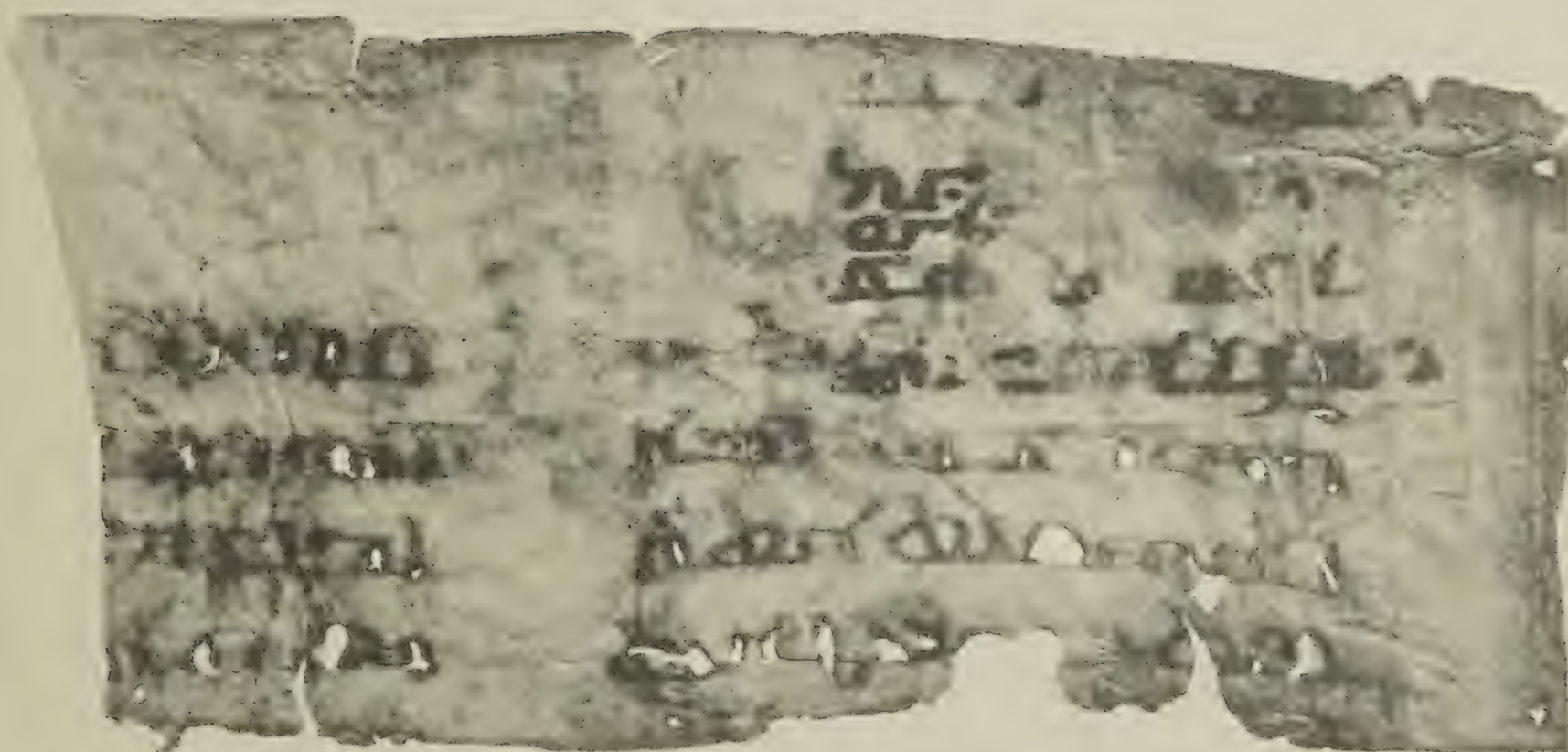
FRAGMENT XXIII<sup>b</sup>







III VERSO



IV RECTO

From the cover of a Palestinian Syriac Lectionary

















BS112 .1900  
Palestinian Syriac texts from palimpsest

Princeton Theological Seminary-Speer Library



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